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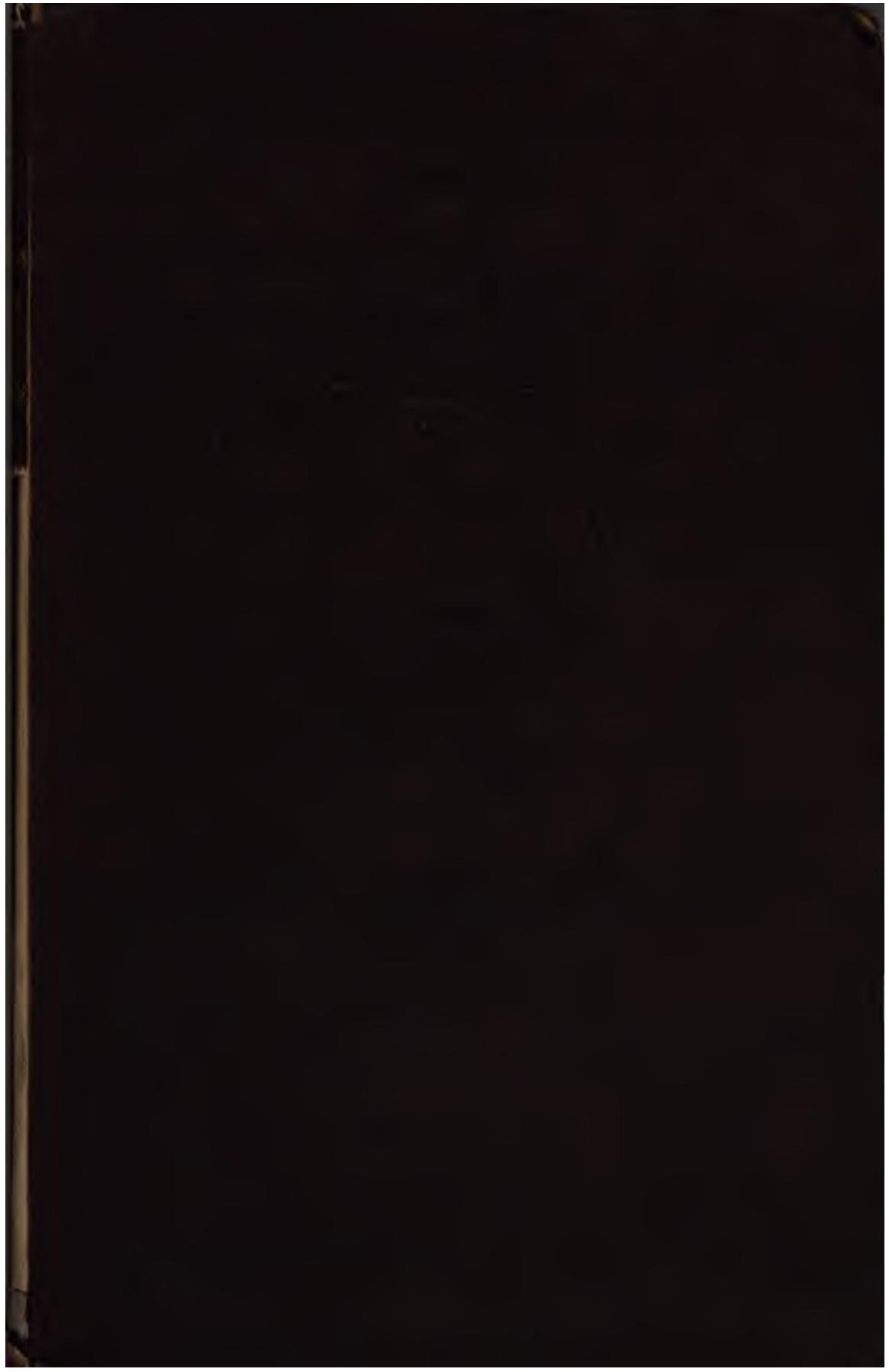
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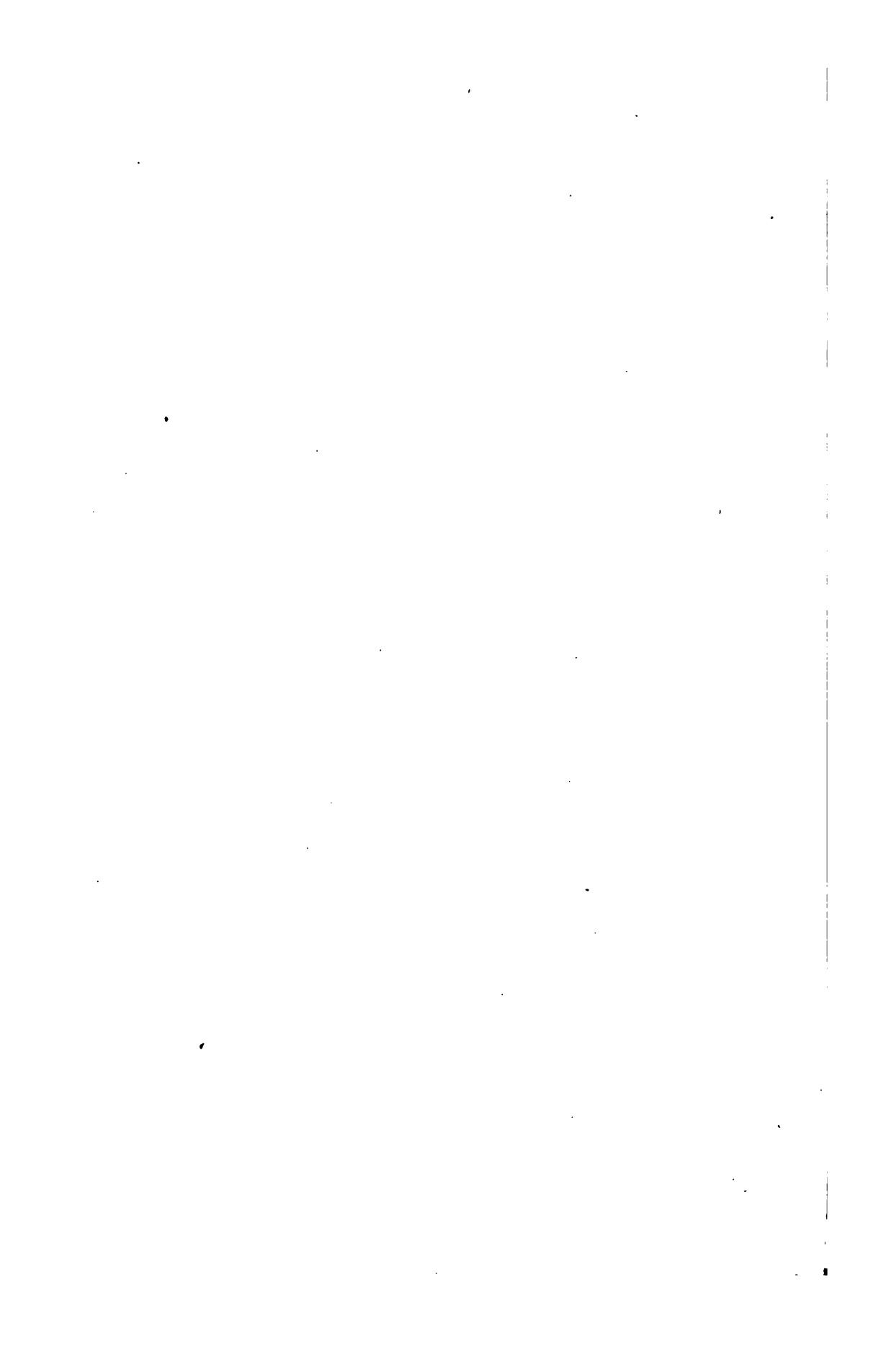


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S T R I C T U R E S
ON SOME PARTS OF
THE OXFORD TRACTS.

A C H A R G E

DELIVERED TO THE

CLERGY OF THE ARCHDEACONY OF ELY,

AT A

VISITATION

HELD IN THE

PARISH CHURCH OF ST. MICHAEL'S, CAMBRIDGE,

ON THURSDAY, JUNE THE 7th, 1838.

WITH

An Appendix.

BY

THE REV. J. H. BROWNE, M.A.

ARCHDEACON OF ELY, RECTOR OF COTGRAVE, AND LATE FELLOW OF
ST. JOHN'S COLLEGE, CAMBRIDGE.

PUBLISHED AT THE REQUEST OF THE CLERGY.

Hoc est nescire sine Christo plurima scire;
Si Christum bene scis, satis est, si exteris nescis.—*Bishop Latimer.*

Wordsworth's Ecclesiastical Biography. Vol. iii. p. 328

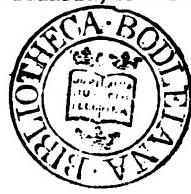
In spite of all the subtleties which may be employed, Church authority will be judged of by the doctrines of Holy Writ; and thus will be established an indissoluble connexion between religion and literature.—*Professor Turton on the Eucharist.* P. 336.

LONDON:
J. HATCHARD AND SON, PICCADILLY:
DEARDEN, STAVELEY, AND HICKLIN, NOTTINGHAM; AND
DEIGHTON, CAMBRIDGE.

1838.

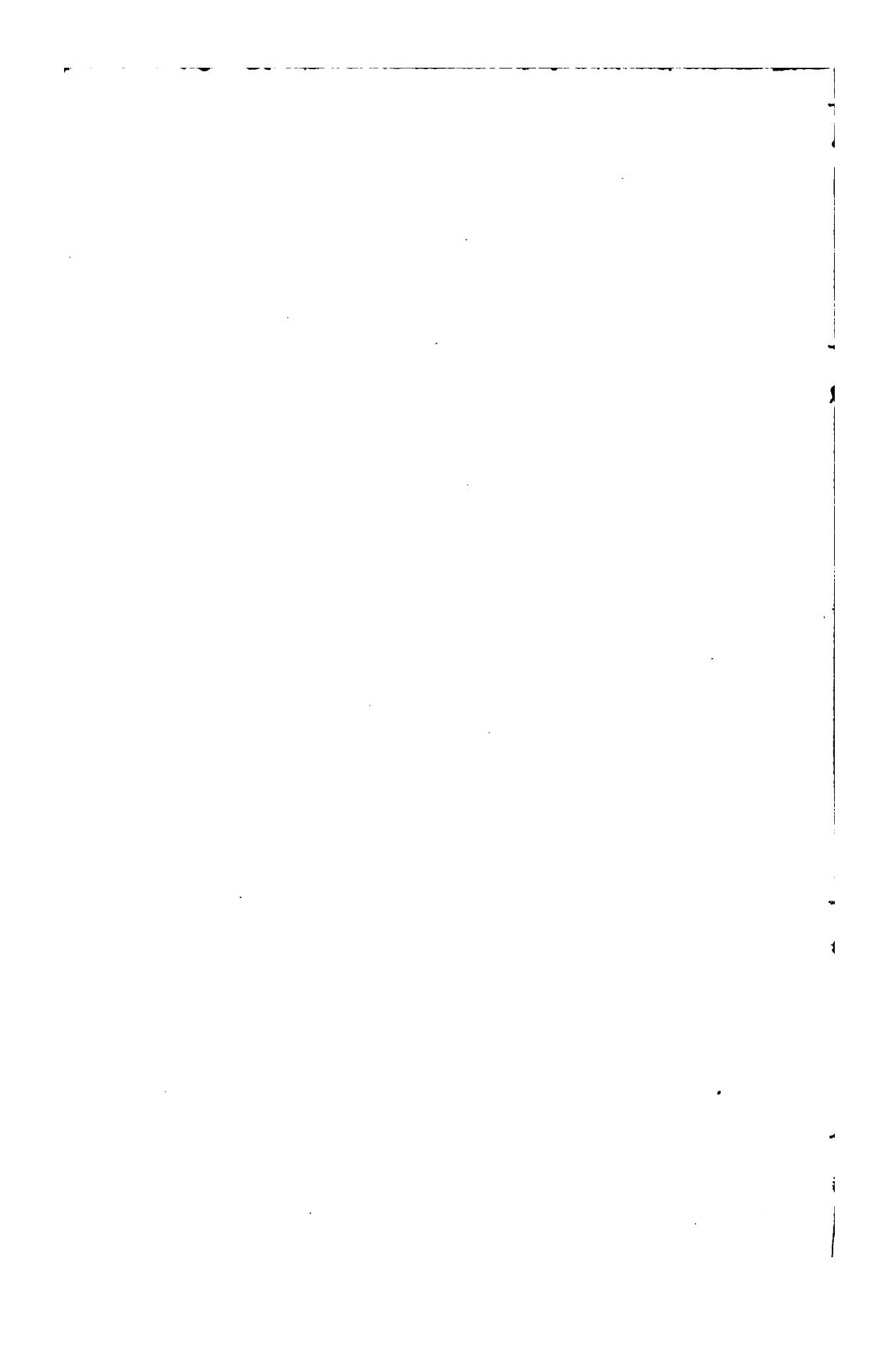
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W DEARDEN, PRINTER, NOTTINGHAM..



TO THE
CLERGY OF THE ARCHDEACONRY OF ELY,
THE FOLLOWING
C H A R G E,
PUBLISHED AT THEIR REQUEST,
IS MOST RESPECTFULLY INSCRIBED,
BY
THEIR FAITHFUL AND OBEDIENT SERVANT,
THE AUTHOR.

COTGRAVE, AUG. 13TH, 1838.



A C H A R G E.

REVEREND BRETHREN,

IN every point of view, I consider it a privilege, which I cannot too highly appreciate, and for which I cannot be too thankful, that, through the kind providence of a merciful God, I am again permitted to meet you here, and to express my feelings, and impart my sentiments upon some of those various topics which are agitated amongst us with an intensity of interest corresponding with their vital importance. May I have grace to improve this privilege, to the Divine glory, and to our reciprocal benefit!

One branch of these questions involves the purity and integrity of those doctrines which the Reformers have embodied in the articles, homilies, and liturgy of our Church. The other is connected with its temporal rights, privileges, and possessions, and the external relation in which it stands to the civil government. As the accredited guardians of that faith which has been

transmitted to us by the founders of our Protestant Establishment, the former demands our first and most earnest consideration.

When the fortress of our faith is beleaguered with a formidable confederacy, composed of the most heterogeneous and conflicting elements, which has no other bond of union than its unmitigated hatred of the Established Church, it is deeply to be regretted that, at such a critical juncture, any divisions should have arisen amongst the defenders of the citadel. But whatever may be our regrets, and whatever may be the consequences resulting from these divisions, all the blame must attach to those who have so gratuitously and unadvisedly rekindled the flames of controversy, by the dissemination of opinions, which have already been the source of much eager disputation. It is our duty to *stand fast in the liberty wherewith Christ has made us free, and not to be entangled again with the yoke of bondage.* If St. Paul withstood judaizing teachers, we must withstand romanizing writers. Peace in the abstract, is always desirable: and, under existing circumstances, it is so in a peculiar degree. But it is too dearly purchased, if it be purchased by surrendering principle, conniving at error, or compromising the truth. To adopt the plain language of the martyred Latimer, —“In the time of the six Articles, there was a Bishop, which ever cried ‘unity’—‘unity;’ but he would have a Popish unity. St. Paul to the Corinthians, saith, *Be of one mind*—but he addeth—*according to Christ Jesus*—i. e. according to God’s holy word; else it were better

war than peace. We ought never to regard unity so much that we would or should forsake God's word for her sake."*

Your thoughts will not fail to have anticipated the bearing of these preliminary remarks. You will naturally conjecture that they have a reference to some publications, which, during the last three or four years, have been put forth by some distinguished members of the sister University.

Thoroughly to sift the dogmas propounded by this school of theologians (which, perhaps, may with most propriety be denominated the Laudian school,)—to analyse their system of doctrine—and to compare it with scripture and with the writings of the Reformers,—would demand qualifications and attainments, combined with the requisite leisure, which I have not the advantage of possessing. The limits of such an address as this, moreover, must effectually preclude the possibility of any such attempt. Upon the present occasion, therefore, I must confine myself to a few brief animadversions upon some of the leading features of the system, as they are developed in a series of tracts, entitled "Tracts for the Times."

One of the most prominent characteristics of this school of theologians, as indicated in these treatises, is, their leaning towards popery. This tendency must be obvious to the most cursory and superficial reader. Indeed the terms, in which the corrupt and apostate Church of Rome is spoken of, are such as must fill every

* Latimer's Sermons, v. ii. p. 154.

serious and reflecting mind with no less astonishment than grief. In one tract, this *Mother of harlots and abominations of the earth*, who is *drunken with the blood of the saints, and with the blood of the martyrs of Jesus*, is designated as our “Sister in captivity.”* In another, the writer evinces his predilections for the mystery of iniquity in the following ardent terms ;—“ Considering the high gifts and the strong claims of the Church of Rome and its dependencies on our admiration, reverence, love and gratitude, how could we withstand it as we do; how could we refrain from being melted into tenderness, and rushing into communion with it, but for the word of truth itself which bid us prefer it to the whole world? He that loveth father or mother more than me, is not worthy of me.”† In the apocalypse, we are, indeed, told that the inspired Apostle, when in his prophetic vision, he beheld this strange phænomenon, *wondered with great admiration*: but this “admiration” was of a nature widely different from that of the writer, whose

* “They will but lead us to confess that she” (viz. the Church of England) “is in a measure in that position which we fully ascribe to her Latin sister—in captivity.”—In a note the following lines are given from the Christian Year.

“ Speak gently of our sister’s fall,
Who knows but gentle love
May win her, at our patient call,
The surer way to prove.”

Vol. iii. 71st. Tract, p. 31.

† That the least appearance of unfairness in quotation may be avoided, the concluding sentence of the paragraph is here subjoined.—“How could we learn to be severe, and execute judgment, but for the warning of Moses against even a divinely gifted teacher, who should preach new gods; and the anathema of St. Paul even against angels and apostles, who should bring in a new doctrine?”—Vol. ii. Records of the Church. No. xxiv. p. 7.

sentiments have been presented to you. The Apostolic seer was overwhelmed with amazement (as well he might) when he beheld such a prodigy of unparalleled iniquity and remorseless cruelty engendered within the bosom of the Christian Church. So little was he aware of its possessing any claims upon our "love or gratitude," that he represents the souls of them that were slain for the word of God, and for the testimony which they held, as *crying with a loud voice and saying, How long, O Lord, holy and true, dost Thou not Judge and avenge our blood on them that dwell on the earth?**

But the prepossession of these writers in favour of the Church of Rome is manifested not only by detached passages and insulated expressions ; but, especially, and emphatically, by the general spirit and train of argumentation which pervade the 71st. Tract, written expressly "on the controversy with the Romanists." It is there stated that our "position is a defensive one, we are assailed, and we defend ourselves and our flocks. There is no plea for calling on us in England to do more than this—to defend ourselves, We are under no constraint to go out of our way to move charges against the Romanists." * * * "We are not obliged to prove them incurably corrupt, and heretical ; no, nor our own system unexceptionable. It is in our power, if we will, to take very low ground ; it is quite enough to ascertain that reasons cannot be brought why we should go over from our side to theirs."† In conformity with the principle here laid down, the writer truly has taken "very low

* See Appendix, No. 1. † Vol. iii. 71st. Tract, p. 3.

ground"—ground so low, that if it were as sound, as I believe it to be fundamentally unsound and untenable, the warning voice in the Apocalypse addressed to the adherents of the papacy—*Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*—is calculated to excite visionary and superfluous apprehensions in their minds. If, indeed, the opinions promulgated in this Tract be correct, it would scarcely be too much to affirm, that those faithful and devoted men, whose names are emblazoned on the rolls of martyrdom, Cranmer, and Hooper, and Ridley, and Latimer, and Rogers, and Taylor, and Bradford, and Philpots, with others who were the victims of the Marian persecution, surrendered themselves to the stake without any adequate cause, and instead of being martyrs to the truth, ought rather to be considered as having yielded their lives in support of an abstract theory, which should never have been made the subject of controversy.

Such an affirmation must appear to you of a startling nature, and, upon hearing it advanced, you may very reasonably ask—where is the evidence of its truth? The evidence rests chiefly upon the sentiments enunciated in the Tract under consideration, relative to the doctrine of transubstantiation. This tenet, it is well known, was the leading and primary test of heresy, upon which the Reformers were arraigned and tried before the popish tribunals. They stedfastly, and indignantly repudiated the doctrine, with its legitimate consequence, the sacrifice of the mass; and they refused to offer up the homage of idolatrous worship to a consecrated wafer.

But what is the view taken of the subject by the author of this most strange production? He recommends, in general, that in our discussions with Romanists our arguments should "keep clear of abstract points and the more sacred subjects;" and in illustration of his position, he selects this particular doctrine. By a remarkable coincidence, he actually concurs with that subtle and adroit expounder of the tenets of the Church of Rome—Dr. Wiseman—(as he is quoted by professor Turton in his elaborate work on the Eucharist) in maintaining an analogy between this doctrine and those of the Trinity and Incarnation. With regard to the latter, he observes,—“ It is true that learned men, such as Stillingfleet, have drawn lines of distinction between the doctrine of transubstantiation, and that high mystery; but the question is, whether they are so level to the intelligence of the many, as to secure the Anglican disputant from fostering irreverence, whether in himself or his hearers, if he ventures on such an argument.”—The writer then subjoins,—“ If transubstantiation must be opposed ” (putting it, you will observe, hypothetically) “ if transubstantiation must be opposed, it is in another way; by showing, that in matter of fact, it was not the doctrine of the early Church, but an innovation at such or such a time.”—In accordance with the preceding statement, the author of the tract most scrupulously refrains from denouncing the monstrous figment of transubstantiation as being directly opposed to scripture when interpreted upon sound hermeneutical principles, to the dictates of reason,

and to the testimony of the senses, which are legitimately cognizant of this question : while it would not be merely rationalistic, but positively blasphemous, to make the inscrutable mysteries of the Trinity and Incarnation amenable to their decision. Instead of taking this high Protestant ground, he contents himself with enumerating two practical grievances under which Christians in the Roman communion labour, connected solely with the administration of the Lord's Supper ; as if, forsooth, it were no practical grievance to be required to believe in repugnancy to scripture—in repugnancy to reason—in repugnancy to the evidence of the senses, and to be anathematized for presuming to exercise the right of private judgment in rejecting a doctrine which, upon supposition of its being false, necessarily involves the deadly sin of idolatry. These grievances are—1. “The denial of the cup to the laity.” 2. “The necessity of the priest's intention to the validity of the sacrament.”*

1. To the theory of the invocation of saints, he seems to have no insurmountable objection ; at the same he deems it the “safest not to pay them this extraordinary honour” †

After the preceding specimens of the very lenient—not to say partial—eye with which the writer regards the unscriptural dogmas, and the idolatrous and superstitious rites of the Church of Rome, we shall be the less surprised at the large and liberal concessions which he makes with reference to the supposed defects of our own

* Vol. iii. No. 71. p. 13.—See Appendix, No. ii.

† Vol. iii. No. 71. p.p. 9. 10.—See Appendix, No. iii.

Church. He maintains, indeed, that it possesses the negative merit of not being tainted with "any deadly heresy," as well as the positive privilege of the legitimate "ministration of the word and sacraments." But he thinks that, if necessary, we may safely admit that it "is incomplete even in its formal doctrine and discipline;" and one instance of its deficiency, which he specifies, is—that "it does not profess itself infallible.*" In short, while the errors of the Church of Rome are those of commission, the defects of our Church are those of omission. Amongst these omissions may here be mentioned, although they are noticed in a separate tract—the exclusion from our communion service of prayers for the dead, and its silence with regard to the sacrificial oblation of the eucharistic bread and wine.†

Considering how little sanction such opinions, as those which have been already adduced, can derive from the word of God, the only resource which remained for the writers, who espouse them, was to take refuge in tradition, and the writings of the Fathers, as the channel through which it is conveyed. Accordingly we find that tradition is most unduly exalted by them, and even placed upon a level with the inspired volume.

In opposition to what is denominated a maxim of ultra-Protestantism—"The Bible and nothing but the Bible," it is stated, in one place, "that the Bible is the record of necessary truth, or of matters of faith, and the Church Catholic's tradition is the interpreter of it," being each

* See Appendix iii.

† See Appendix iv.

of them “equally the gift of God; *” and, in another, that “Scripture and tradition taken together, are the joint rule of faith.”†

Upon these points, together with one or two others of a collateral nature, some observations must now be made, as far as our time will permit. This is the more necessary, because an inordinate and excessive deference to antiquity, involving the constructive disparagement of the written word and of the influences of the Holy Spirit, as guiding the sincere inquirer to a right understanding of that word, seems to constitute the basis of the errors which pervade the Oxford Tracts, no less than of the grosser corruptions of the Church of Rome. Not that I would insinuate that the latter can plead antiquity in their defence. But it must be admitted that in the incautious phraseology and exaggerated statements of some of the Fathers in the third, fourth, and fifth centuries, and in the superstitious observances which, from the tendency in human nature to deterioration and declension, were then beginning to creep into the Church, may be detected the germs of that fearful apostacy, which was more fully developed at a subsequent period.

* The whole passage stands thus:—“True, the intelligible argument of ultra-Protestantism may be taken, and we may say, ‘The Bible and nothing but the Bible;’—but this is an unthankful rejection of another great gift, equally from God, such as no true Anglican can tolerate. If, on the other hand, we proceed to take the sounder view, that the Bible is the record of necessary truth, on matters of faith, and the Church Catholic’s tradition is the interpreter of it, then we are in the danger of refined and intricate questions, which are uninteresting and uninfluential with the many.”—Vol. iii. No. 71. p. 8.

† No. 78. p. 2.—See Appendix v.

In the two propositions, which are quoted above, the Bible and tradition are unequivocally placed upon a level; and it is distinctly affirmed that the latter is a rule of faith as well as the former. If this affirmation be correct, since the Bible is infallibly true, the Church Catholic's interpretation of it must be so likewise: and as every doctrine, every truth, and every promise revealed in the Bible is the object of our faith, such traditive exposition of each doctrine, truth, and promise must be received with the same implicit faith. If this hypothesis be correct, we are led to enquire—as the enquiry has constantly entered into the discussions between Protestants and Romanists—where is this infallible interpretation to be found? This is a point which has not yet been determined even by the members of the self-styled infallible Church. Some, as it is well known, contend that it is the inherent prerogative of the pope; others, that it resides in an oecumenical council lawfully convened; and others, again, that the decisions of such a council become infallible, when the Vicar of Christ has given them his sanction and ratification. But no one who believes the Articles of the Church of England can admit the pretensions of either separately, or of both conjointly: and for this obvious reason, because neither the judgment of a fallible individual, nor, that of an assemblage of fallible individuals, however numerous it may be, can possibly produce an infallible result. Our Church, indeed, lays claim to be a witness and a keeper of holy writ (and a most enlightened witness and faithful keeper she is) but the impious claim of infallibility she

wisely leaves *to the Lawless One, who as God sitteth in the temple of God, shewing himself that he is God.**

If we trace the records of the Christian Church, and ascend step by step, in search of this transcendent privilege, when we have passed the era of papal arrogance and assumption, we shall no where find it even asserted, till we come to those inspired Apostles, in whom was fulfilled the promise of their Divine Master, that his Father would send the Holy Ghost in his name *to teach them all things, and to bring all things to their remembrance whatsoever he had said unto them.* This conducts us to the only really infallible rule of faith, viz. the scriptures of the Old and New Testament. If even the former, according to St. Paul, were able to make Timothy *wise unto salvation, through faith which is in Christ Jesus*, how much more, when the whole scheme of human redemption has been unfolded,—the great mystery of godliness revealed,—and *life and immortality brought to light through the gospel*—how much more may the *man of God be perfect, throughly furnished unto all good works?*

But, then, if we discard the pretensions of tradition, and if we reject the claim of every human tribunal to decide with unerring certainty upon the interpretation of the sacred record, has the inquiring Christian no means of satisfying his anxious doubts? Must he evermore be tossed to and fro upon the sea of uncertainty, by every wind of doctrine? Or may he be safely left to the unfettered and unrestrained exercise of his own

* See Appendix vi.

private judgment? These questions present a difficulty which must not be left altogether without a solution.

Doubtless, where there is an inquisitive turn of mind, its restless inquietude would be appeased, and where there is an indolent disposition, that indolence would be gratified, if upon controverted points, an appeal could at once be made to an infallible judge, whose sentence should be final and conclusive. But there is good reason for thinking that such a provision would not have accorded with the state of probation, in which man is placed here below, or have harmonized with other circumstances in his condition, by which his moral character is tested and formed. The observations which Bishop Butler makes with reference to the causes why the evidence of the truth of Divine Revelation has not been made so obvious as some might have been led to expect may, with parity of reason, be applied to the destitution of an unerring interpreter of its meaning. That profound and original writer has remarked, that—"there seems no possible reason to be given, why we may not be in a state of moral probation with regard to the exercise of the understanding upon the subject of religion, as we are with regard to our behaviour in common affairs. The former is as much a thing within our power and choice as the latter."*

It must be obvious to every one who reflects upon the actual state and condition of man, that he is responsible to his Creator for the manner in which he exercises his intellectual faculties, in examining the credentials of

* Butler's Analogy. Part ii. ch. 6.

Divine Revelation; and when upon satisfactory evidence, he is convinced of its truth, he is equally responsible for the manner in which he endeavours to decypher the genuine purport and meaning of the inspired record. He will most unquestionably, have to render a solemn account of the way in which he has exerted his powers of judgment, and discrimination upon those all-important subjects ; as well as for that in which he has improved the means placed within his reach of arriving at sound and accurate conclusions. While, therefore, he is morally accountable for the mode in which he exercises the right of private judgment, that right is neither abrogated nor suspended. So far is this from being the case, that the principle is recognized, and an appeal is frequently made to it in the sacred volume. What was the injunction given by our blessed Lord himself to the Jews ?—*Search the scriptures, for in them ye think ye have eternal life : and they are they which testify of me.* Upon another occasion, he upbraided them with their inconsistency in being sufficiently sagacious in forming prognostications of the weather for their own temporal convenience, while they manifested their disregard of their spiritual interests by overlooking the proofs of his Divine mission. Thus did he give his authoritative sanction to this very principle, by asking them in pursuance of it,—*Yea, and why even of yourselves judge ye not what is right ?*—In the Acts of the Apostles we find that the Bereans complied with the preceding injunction ; and, consequently, it is testified of them that *they were more noble than those of Thessalonica, in that they*

received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. If we examine the epistles, we shall find St. Paul addressing the Corinthians as invested with this privilege—*I speak as to wise men; judge ye what I say;* and the Thessalonians,—*Prove all things; hold fast that which is good:* and, again, in his epistle to the Hebrews, he speaks of the more sublime and mysterious doctrines of Christianity, under the metaphor of strong meat, as being adapted to those who *by reason of use have their senses exercised to discern both good and evil.* To these testimonies may be added that of St. John, who, in opposition to a blind credulity, and an implicit submission to every arrogant pretender to the Spirit of God, says,—*Beloved, believe not every spirit, but try the spirits, whether they be of God.*

It has already been remarked that man is answerable, not only for the right use of his understanding upon religious subjects; but also for the due improvement of the means with which he is furnished of forming right opinions. With regard to those means, some may be considered as being equally necessary for the illiterate Christian, and for him who is gifted with the deepest and most extensive erudition. That which claims our first attention, as the primary and most indispensable requisite, is prayer for heavenly guidance and illumination. God teaches man mediately by his word, and immediately by his Holy Spirit. This gift, indeed, is not imparted to supersede the necessity of cultivating every branch of knowledge which is conducive to the

sound interpretation of the Bible, or of calling our rational faculties into vigorous exercise: but it is imparted in order to control and direct the latter, and to render the former subservient to its proper end. It is the fulfilment of that promise which had a reference to the gospel dispensation as being peculiarly and pre-eminently the ministration of the Spirit:—*And they shall be all taught of God.* This Divine Instructor is the sole infallible guide to the right interpretation of that sacred volume, which is the sole infallible rule of human faith and conduct. To substitute any other guide in his place, is dangerous, if it be not impious and profane. Without his teaching the most learned man, who is acquainted with every doctrine, rite, and ceremony, which has been transmitted by tradition, whether oral or written, from the apostolical times to the present day, may be expected to fall into grievous error. With it, the illiterate Christian, who is of a humble, docile, and submissive mind, will be conducted into all necessary truth; for our blessed Lord has explicitly said:—*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

The writers of these Tracts, in which tradition is so unduly and unwarrantably exalted, are not only, as might be supposed, great admirers of antiquity, but are disposed to pay a superstitious reverence to the writings of the ancient Fathers—in this respect also symbolizing with the Church of Rome. Far be it from me to pass over to the other extreme, by cherishing the wish, or

* See Appendix vii.

making the invidious attempt to depreciate their value, and derogate from their merits. The zeal and ability with which many of the early Fathers vindicate the truth and proclaim the excellence of that holy religion which they professed—the readiness with which they submitted to be brought before rulers and kings for the sake of the gospel—the Christian fortitude with which they encountered death under its most appalling forms, rather than renounce their allegiance to their Divine Master, justly entitle them to the love and veneration of posterity. Moreover, the testimony which we find in their writings to the canon and divine inspiration of the scriptures, to the universal reception of the great fundamental doctrines of the Trinity in Unity, of the Divinity, Incarnation and Atonement of the Lord Jesus Christ, and of the indissoluble union in His Person of the Divine and human natures, without which that atonement would have been unavailing, confer upon those writings an inestimable value. The attestation which they furnish in proof of Dr. Paley's first leading proposition in his valuable Work on the Evidences*—of the three distinct orders of the Ministry—of infant baptism—of the frequent celebration of the Lord's Supper—and of the substitution and constant observance of the Lord's-day in the room

* "There is satisfactory evidence that many, professing to have been original witnesses of the christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of the truth of those accounts; and that they also submitted, from the same motives, to new rules of conduct."

of the Jewish Sabbath, is likewise of great importance.* But in estimating the authority which is to be conceded to their opinions in general, as expositors of scripture, their merits must be tried by the same criterion as those of any other writers, viz. by a reference to the infallible standard of the inspired volume. Our appeal must be *to the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.* The sentiments of that ornament of the Reformation—Bishop Jewel—upon this point are entitled to peculiar deference, as his acquaintance with their writings has probably never been surpassed. “We deny not,” says he in his controversy with Harding, “We deny not the learned Fathers’ expositions and judgments in doubtful cases of the scriptures. We read them ourselves, we follow them, we embrace them, and as I said before, we most humbly thank God for them. But thus we say, the same Fathers’ opinions and judgments, forasmuch as they are sometimes disagreeable one from another, and sometimes imply contrarieties and contradictions, therefore alone and of themselves, without farther authority and guiding of God’s word, are not always sufficient warrants to charge our faith. And thus the learned Catholic Fathers themselves have

* Mr. Pearson’s valuable sermon on Tradition had not fallen in my way till after this charge had been prepared for delivery. It was, therefore, a great satisfaction to me to find that the brief view which I had been led to take of the writings of the fathers had been confirmed at large by so able and judicious a writer.

evermore taught us to esteem and to weigh the Fathers."*—The Author of the life of this eminent apologist of the Church of England has stated "that he shows irresistibly, that any one who insists on a literal and rigorous interpretation of the Fathers, when speaking of the Sacrament or OF VARIOUS OTHER MATTERS, will soon find himself involved in a labyrinth of heresy, and absurdity, and contradiction."†

I now pass on to the consideration of another point.

In the advertisement to the first volume of the Oxford Tracts, it is stated "that the sacraments, not preaching, are the sources of Divine Grace," and again, in the 41st. Tract, "that Almighty God has said His Son's merits shall wash away all sin, and that they shall be conveyed to believers through the two sacraments." In what part of scripture the writers of these Tracts can find any authority for affirming that preaching is not a source of grace,—and a very influential one—when, like that of St Paul, it is not *with enticing words of man's wisdom, but in demonstration of the Spirit and of power*—I am

* Defence of the Apology. Jewel's Works, p. 63.—This learned controversialist then quotes in proof of the last proposition, 1st, Origen.—"The discussing of our judgment must be taken only of the scriptures (ex solis scripturis.)"—"Our judgments and expositions without witness of the scriptures have no credit."—2. Augustine.—"My consent without exception I owe" (not unto any Father, were he never so well learned, but "only to the holy canonical scriptures (solis canonice scripturis.)"—"I require the voice of the Shepherd,—read me this matter out of the prophets;—read it me out of the psalms;—read it me out of the law;—read it out of the gospel;—read it out of the Apostles."—See Appendix viii.

† The Life of Bishop Jewel. By Charles Webb Le Bas, M. A. p. 302.

at a loss to conceive.* As if at once to confute this theory, St. Paul in 1. Cor. i. thanks God *that he had baptized none of them, with the exception of Crispus and Gaius*—and for what reason?—Because he had been sent *not to baptize, but to preach the gospel*. In disproof, also, of such an hypothesis, we find in the New Testament many passages, in which the word of God, when accompanied with the efficacious influence of the Spirit, and when, through faith, apprehended by the understanding, applied to the conscience, and assented to by the will, is represented as the great mean or instrument of man's salvation—not to the exclusion

* Such was not the opinion of our Reformers, when, in the inimitable prayer “for the whole state of Christ church's militant here in earth,” they teach us to say:—“Give grace, O heavenly Father! to all bishops and curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments.” That learned and pious ritualist, Dean Comber, has observed upon this petition, that it “takes in the main part of their office, first, to set forth the holy Word of God, both as it is the *truth*, (John xvii. 17.), for the direction and instruction of the ignorant, and as it is the lively *power of God unto salvation*, (Rom. i. 16.) **FOR THE CONVERSION OF THOSE THAT ARE DEAD IN SIN**, which is to be done, as is here intimated, not only by plain and affectionate preaching, but also by pure and unblameable living, which doth better explain God's will, and more vigorously excite the people to observe it, than the most learned commentator, or the most eloquent oration. The second part of their duty is, “rightly,” according to the institution of Christ, and “duly,” as the necessities of the Church require to administer those two sacraments, which are of divine ordination, viz. baptism, and the Lord's supper, which no other order of men can lawfully dispense, so that if ministers should neglect the celebration of them, or do it unduly, it would be a great damage and discomfort to the Church of Christ. Let us, therefore, beg large measures of grace for our bishops and pastors, **THAT THEIR PREACHING MAY CONVERT US**, their lives invite us to imitation, and their dispensing of the sacraments may comfort and strengthen us in all goodness.” Companion to the Temple, part iii. § vii, page 42.

of the two sacraments—but in concurrence with them. The sacraments, being positive institutions which rest upon the basis of the same Divine authority as the written word—being, in fact, prescribed and enjoined by that word—must be duly administered and devoutly received. But they are not the sole exclusive channels through which Grace is conveyed.

The whole of Rom. x. might be studied with advantage in reference to this subject. I will adduce only a small portion which is immediately connected with it. In v. 13. the Apostle cites a passage from the prophet Joel, in which it is announced that *whoever shall call upon the name of the Lord shall be saved*, i. e. whosoever shall invoke his name with such a faith as relies implicitly on the sufficiency of his merits, and is the root and principle of all holy obedience to his will, shall obtain eternal salvation. But none of the lost children of men can thus call upon him, if they know him not, or if they be ignorant of the way of life and salvation, through him. The Apostle accordingly proceeds to inquire—*How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?*—From these animated interrogatories, and the negations which they imply, he draws this conclusion,—*so then faith cometh by hearing, and hearing by the word of God.*

If we extend our investigation further, shall we not find regeneration and sanctification, as well as final

salvation, expressly ascribed to the word? Does not St. Peter speak of Christians as *being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever?* As if to preclude the possibility of mistake—after the interjection of a verse, which by the way of contrast illustrates the permanence and durability of this incorruptible seed—he adds—*And this is the word, which by the gospel is preached unto you.* Did not our Saviour say to those Jews which believed on him, *if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free?** Did he not pray for his disciples—*Sanctify them through thy truth—Thy word is truth?* Did he not say to them—*Now ye are clean through the word which I have spoken unto you?* And if fruitfulness in good works be admitted (as it surely must be) as an evidence of that holiness, without which no man shall see the Lord, is not the same point established by the parable of the sower? To these arguments it may be added that St. James exhorts Christians to *receive with meekness the engrafted word, which is able to save their souls.*

No one will suspect “the judicious Hooker” of maintaining any opinions which could tend to disparage or deprecate the sacraments, as divinely appointed

* “This divine evangelical truth shall so work with you that it shall bless you with the liberty of the sons of God, making you free from the bondage of sin and Satan, under which ye are now held.” Bishop Hall, in loco. Works, vol. iv. page 222., Pratt's Edn. “You shall obtain the greatest and most desirable freedom from the yoke of bondage to sin and corruption.” D'Oyley and Mant's Bible, in loco.

means of grace. Nevertheless, his acquaintance with the sacred volume was far too exact, and his submission to its declarations far too implicit to allow him to make statements that were at variance with the foregoing citations. Accordingly he affirms that "the end of all scripture is the same which St. John proposeth in the writing of that most divine gospel, (John xx. 31.) viz. faith, and through faith salvation ;" and further, "that the word of God outwardly administered (his spirit inwardly concurring therewith) converteth, edifieth, and saveth souls."*

But there is a passage in his celebrated sermon on Justification, so apposite to this question, and in which his views are so fully and distinctly stated, that I cannot resist the temptation of quoting it. "The cause of life spiritual in us, is Christ not carnally or corporally inhabiting, but dwelling in the soul of man, as a thing which (when the mind apprehendeth it) is said to inhabit or possess the mind. The mind conceiveth Christ by hearing the doctrine of Christianity, as the light of nature doth the mind to apprehend those truths

* Hooker's Ecclesiastical Polity, Book v. sections 21, 22. In the latter, it is observed, "Many hear the books of God and believe them not. Howbeit their unbelief in that case we may not impute unto any weakness or insufficiency in the means which is used toward them, but to the wilful bent of their obstinate hearts against it. With minds obdurate nothing prevaleth. As well they that preach, as they that read unto such, shall still have cause to complain with the prophets which were of old : *Who will give credit unto our teaching ?* But with whom ordinary means will prevail, surely the power of the Word of God, even without the help of interpreters in God's Church, worketh mightily, not unto their confirmation alone, which are converted, but also to their conversion, which are not."

which are merely rational, so that saving truth, which is far above the reach of human reason, cannot otherwise, than by the Spirit of the Almighty be conceived. All these are implied whensoever any of them is mentioned as the cause of the spiritual life. Wherefore, if we read that the *spirit is our life*; or the *word our life*; or *Christ our life*; we are in every of these to understand our life is Christ, by the hearing of the gospel apprehended as a Saviour, and assented unto by the power of the Holy Ghost. The first intellectual conceit and comprehension of Christ so embraced, St. Peter calleth *the seed whereof we be new born*: our first embracing of Christ, is our first reviving from the state of death and condemnation. *He that hath the Son, hath life*, saith St. John, *and he that hath not the Son of God, hath not life.*"*

The preceding remarks and quotations may be regarded as forming an appropriate introduction to another subject intimately connected with them, which has undergone a very elaborate discussion in the Oxford Tracts. The subject to which I allude, is that of baptismal regeneration.

As controversies upon similar points are often found to have their periodical seasons of extinction and resuscitation; so is this a revival of one which has already been keenly agitated. The cycle, however, in the present instance has been of unusually short duration. Exactly twenty years have elapsed since I was called upon to deliver my primary Charge. In consequence

* Hooker's Works P. 504. Folio.

of the division of sentiment which then prevailed upon this subject, I took occasion to state my own views in reference to it, in the hope of allaying the heat of theological contention, and producing an approximation between the conflicting parties. Little did I then imagine that before one generation had passed away, this cause of strife should have been repeated.

The subject of baptismal regeneration, even in the case of adults, is not without its difficulties ; and I cannot help thinking that those, who are most capable of estimating their nature and extent, will be the least disposed to dogmatize upon it. But in the case of infants these difficulties are greatly enhanced. It seems, therefore, to have been a most injudicious proceeding to open again, within so short a period, the discussion of a question, which has already occasioned so much debate, and which can never be brought to an amicable issue in any other way than by leaving the wise, the pious, and the learned, in unmolested possession of their own conscientious convictions.

There are two ways, as it appears to me, in which the expressions contained in our baptismal service for infants may be reconciled with scripture, with reason and with experience. One is by supposing that in the sacrament of baptism, the initial grace or primary seed of regeneration is implanted indiscriminately, by virtue of its divine institution, in all to whom it is rightly administered : while matter of fact too plainly demonstrates, that, whether from the prevalence of innate corruption, or from the neglect of parents and sponsors, or

from both causes combined, in the incalculably great majority of cases, the seed is smothered, and those, who have partaken of this ordinance in their infancy, do not “lead the rest of their lives according to that beginning.” The other is, that this service is constructed, like all the other services of our Church, upon the charitable presumption that the parties, who are responsible for, and interested in the spiritual welfare of the infant, present it at the laver of regeneration in the true faith and sincere profession of the gospel ; and, upon this presumption, we infer that the sacred ordinance has been accompanied by *the renewing of the Holy Ghost* ; until, when the infant shall have attained to years of discretion, it brings forth none of the genuine fruits of the Spirit. In the former case; if the first spark of the divine life has been smothered, it must be rekindled. In the latter ; if it has never been communicated, it must, for the first time, be imparted : because we are assured by him, who is infallible truth, that *except a man be born again, he cannot see the kingdom of God.* Which of these two hypotheses is the correct one, it probably is not too much to affirm that no penetration, or learning, or ingenuity of man will ever be able to decide with unerring certainty. But, to advert to a consideration of infinitely greater practical moment, for the failure in each case, the gracious and merciful dispensation of the gospel has made adequate provision.

This brings us to the examination of two points, with regard to which the views of the author of the tracts on baptism appear to me not only fundamentally erroneous,

but pernicious in the extreme. Conscious that these are strong expressions, I am content to leave it to your impartial judgment to decide whether they are not warranted by the sequel, especially in reference to the second point.

In the first place, as far as I am competent to judge, he seems to confine and restrict regeneration to baptism in a way which scripture does not sanction : and in the second, he represents the difficulty of obtaining the pardon of sin after baptism, in a manner most discouraging to the penitent, and apparently subversive of the free grace of the gospel.

In the outset of his elaborate treatise, he states that "baptism is spoken of as the source of our spiritual birth, as no other cause is—save God." Seemingly aware of the difficulty of reconciling his theory with the explicit declarations of scripture, he takes a very summary and superficial view of those passages, which, according to their most simple and obvious interpretation, are at variance with it. Of these I have already cited one, (viz. 1 Peter i. 23) together with other passages of scripture, in order to shew that grace **GENERALLY** may be imparted through the medium of the word, received into an honest and good heart, independent of, and unconnected with either of the sacraments. With regard to the **SPECIFIC** grace of regeneration, there is another in St. James i. relating directly to this question, upon which I will beg leave to offer the comments of bishop Hall and of Whitby, rather than my own. The Apostle having stated in verse 17., *that every good gift*

and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning ; adds, in the 18th., Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures.

On these words, the former commentator remarks. “That infinite and unchangeable mercy of his hath approved itself to us in this, that of his own free will, without any merit of ours, without any of our inclination towards him, he hath regenerated us to himself ; not by the mortal and corrupt seed, which we derived from Adam, but by the immortal and incorruptible seed of the word of truth ; that we should be singled out as the noblest and happiest of his creatures.”* Whitby observes on the same words, “Here is a plain evidence that the word of God is the ordinary means of our regeneration, it being the word *preached*, the word we are to *hear*, (v. 19. 22.) and *to receive with meekness*, by which the new birth is by God wrought in us, and which, saith the Apostle, *is able to save the soul.*”†

If words have any meaning, and if the words of scripture ought to be understood, according to their plain and literal acceptation, the language both of St. James, and of St. Peter, clearly indicates that the grace of regeneration may be conveyed through a channel distinct from that of baptism. Whether, therefore, it may have been originally conferred in that sacred ordinance, and subsequently lost : or, whether, from some cause un-

* Bishop Hall, in loco. Works, vol. iv. p. 468. Pratt's Edn.

† Whitby, in loco.—See Appendix ix.

known to us, it may not have been communicated at all; this appears to be the means wisely and mercifully ordained for its recovery in the one case, and for its first acquisition, in the other.

With regard to the fundamental doctrine of justification, or the pardon of sin, my sentiments upon it were so fully delivered twelve years ago, that even if time allowed, it would be superfluous for me now to repeat them.* I will, therefore, content myself with contrasting the opinions advanced in the 68th number of the Oxford Tracts with two passages which occur in the excellent homily on repentance.

Although the writer has admitted (according to the 16th Article) "that the grant of repentance is not to be denied to such as fall into sin after baptism;" yet the grant, in his view of it, is encumbered with such conditions and limitations as cannot fail to throw great impediments in the way of the sinner's return to God. As if, instead of encouraging and facilitating that return, it were intended to drive him to the very confines of despair, that awful and confessedly difficult passage in Heb. vi. is cited and applied to the case of the individual who has violated his baptismal covenant by falling

* I trust that I may be permitted to express my gratification at finding that the conclusions, at which I had arrived after an investigation of this fundamental doctrine, and the opinion, which I had been led to form of the erroneous views entertained by Bishop Bull relative to it, have recently been corroborated in an unanswerable manner, by so powerful and learned a writer as the Rev. G. S. Faber. This he has done in a work entitled "The primitive doctrine of justification investigated: relatively to the several definitions of the Church of Rome and the Church of England, and with a special reference to the opinions of the late Mr. Knox, as published in his remains."

into sin. Without entering into an investigation of the different interpretations which have been given of this passage by different commentators, let it suffice to observe that it cannot be certainly proved, that it contains any reference to baptism. If it do, there still remains a doubt whether it can by any possibility relate to those who were baptized in their infancy. But, even supposing these points determined, and admitting that it alludes to baptism generally, what are we to understand by falling away (*παραπεσοντας*)? Does it imply an entire apostacy from the Christian faith, involving the irremissible sin against the Holy Ghost? Or is the term employed to denote the ordinary transgressions into which man may fall through the strength of temptation and the inherent corruption of his nature? Lastly, is the impossibility here predicated, one of an absolute nature, resulting from the former supposition, or only comparative, resulting from the latter?—My own opinion strongly inclines to the former, and is coincident with that of the writer of the homily, as we shall presently see.

But, before I adduce this testimony, in order that you may be enabled to estimate the force of the contrast, it will be necessary to lay before you some of the inferences which the author of the tract, aided by copious extracts from the writings of the fathers, deduces from the passage in question, inferences, according to my judgment, as little warranted by the passage itself, as the extracts are calculated to exalt the authority of the fathers in their expositions of scripture.

It is asserted by the author of the tract that “the fathers *i.e.* the whole which we know of the early Church, uno ore, explain this whole passage of the privileges of Christian baptism, and of the impossibility of man’s again conferring those privileges upon those who had once enjoyed them, and had forfeited them ; nay, they urge it as at once conclusive, against the repetition of baptism.” In another place, he affirms that “we have no account in scripture of any second remission, obliteration, extinction of all sin, such as is bestowed upon us by “the one baptism for the remission of sins ;” and, further, “that the fountain has been indeed opened to wash away sin and uncleanness, but we dare not promise men a second time, the same easy access to it, which they once had,”—“that things which were allowable in those who are heirs of heaven, ill become one who must now enter in, not through the way of plenary remission, but of repentance for a broken covenant.”

In confirmation of these views Tertullian is quoted, who says that “God, providing against these poisons of Satan, though the door of full oblivion (*ignoscētiæ*) is closed, and the bolt of baptism fastened up, alloweth somewhat still to be open ;” and Ambrose, who affirms that “such a life, such a performance of repentance, if it be persevering, may venture to hope, if not for glory, at least for freedom from punishment.”—Even that visionary writer Hermas is brought forward. After giving a long extract from his work entitled “The Shepherd,” the writer of the tract makes the following observation upon it, which will at once shew you what

is it's purport.—“ This passage of St. Hermas is the more remarkable, since he lays down the principle upon which more than one repentance after baptism would probably be very rare, if not altogether hopeless, coinciding with the known teaching of the Apostles, and with subsequent experience, although limiting very awfully, what their written teaching has left undefined.”

After these specimens of the theology of some of the fathers, and of the writer who appeals to their authority, you will not be surprised to learn that throughout the entire disquisition upon sins after baptism there is not the slightest reference or allusion to the doctrine of justification by faith, as exhibited in the eleventh article, and as therein stated, and truly stated, to be “ full of comfort” to the weary and heavy laden sinner. In truth, the doctrine itself is virtually set aside.*

* The following extract from Archbishop Wake's preliminary discourse on the epistles of the Apostolical Fathers will enable the reader to perceive what degree of weight is to be attached to the opinions of Hermas. He will also see that even Cardinal Bellarmine accuses this Father of favouring the Novatian heresy. The learned prelate having stated the very high estimation in which Hermas was regarded by some, proceeds to say—“ And yet after all this, we find this same book not only doubted of by others among the Ancient Fathers, but slighted even by some of those, who upon other occasions have spoken thus highly in its favour. Thus St. Jerome in his Comments exposes the folly of that Apocryphal Book, as he calls it, which in his Catalogue of Writers he had so highly applauded. Tertullian, who spake, if not honourably, yet calmly of it whilst a Catholic, being become a Montanist, rejected it, even with scorn. And most of the other Fathers who have spoken the highest of it themselves, yet plainly enough insinuate, that there were those who did not put the same value upon it. Thus Origen mentions some who not only denied, but despised its authority. And Cassan having made use of it in the point of free-will, Prosper without more ado rejected

Let us now compare the preceding statements with the following extracts from the homily on repentance.

"Whereupon we do not without a just cause detest and abhor the damnable opinion of them, which do most wickedly go about to persuade the simple and ignorant people, that if we chance, after we be come to God, and grafted in his Son Jesus Christ, to fall into some horrible sin, repentance shall be unprofitable to us, there is no more hope of reconciliation, or to be received again into the mercy and favour of God. And that they may give the better colour unto their pestilent and pernicious error, they do commonly bring in the sixth and tenth chapters of the epistle to the Hebrews, and the second

it as a testimony of no value. And what the judgment of the latter ages was as to this matter, especially after Pope Gelasius had ranked it among the Apocryphal Books, may be seen at large in the observations of Antonius Augustinus upon that degree. How far this has influenced the learned men of our present times in their censures upon this work, is evident from what many on all sides have freely spoken concerning it; who not only deny it to have been written by Hermas the companion of St. Paul, but utterly cast it off, as a piece of no worth, but rather full of error and folly. Thus Baronius himself, though he delivers not his own judgment concerning it, yet plainly enough shews that he ran in with the severest censures of the Ancients against it; and in effect charges it with favouring the Arians, though upon a mistaken authority of St. Athanasius, which by no means proves any such error to be in it. But Cardinal Bellarmine is more free; he tells us that it has many hurtful things in it, and particularly that it favours the Novatian heresy; which yet I think a very little equity in interpreting of some passages that look that way, by others that are directly contrary thereunto, would serve to acquit it of. Others are yet more severe; they censure it as full of heresies and fables; though this Labbe would be thought to excuse, by telling us that they have been foisted into it by some later interpolations; and ought not to be imputed to Hermas, the author of this book."—The Genuine Epistles of the Apostolical Fathers, &c. pp. 85, 86.

chapter of the second epistle of St. Peter ;* not considering that in those places the holy Apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto ; but of the final falling away from Christ and his gospel, which is a sin against the Holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and his word, they do crucify and mock him, (but to their utter destruction) and, therefore, fall into desperation, and cannot repent." "Now unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness are liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins, (*for there is no righteous man upon the earth that sinneth not, and if we say we have no sin, we deceive ourselves, and the truth is not in us*) ; yet, if we rise again by repentance, and, with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father."†

Such, my Revercnd Brethren, are some of the baneful tenets (baneful, at least, as they appear to me)

* These three passages are each of them cited by the author of the tracts on baptism, viz. Heb. vi. 4, 5, 6., at p. 49., and Heb. x. 26, 27., 2 Peter ii. 20, 21., at p. 80.

† Homilies p. p. 452, 453.

which are disseminated in the Oxford Tracts. These tracts, by a strange misnomer, are designated "Tracts for the Times." Can, however, those publications be regarded as adapted to the exigencies of the times, which when our combined and concentrated energies are wanted to repel our common foes, are calculated to sow the seeds of discord amongst ourselves, by reviving former controversies, and renewing the discussion of questions which may give rise to interminable strife? While popery—by the removal of those disabilities under which its adherents formerly laboured—by the encouragement which it has met with in high places—and by other adventitious circumstances, has regained an influence in this country, which it has never possessed since the work of the Reformation was consolidated in the reign of Queen Elizabeth—can it be seasonable to propagate opinions, which have a direct tendency to obliterate that broad and well defined line of demarcation which has been traced out by our Reformers between the doctrines of the Church of England, and those of the Church of Rome? Can it be seasonable to advance any thing in disparagement of that great and glorious work which they achieved with so much labour, and which some of them sealed with their blood? Or, lastly, when Dissenters and Infidels have entered into triple league with the abettors of popery,—each in the pursuit of their own sinister ends, and each aiming at the subversion of our Established Church,—can it be seasonable to exercise our charity towards the corrupt and apostate Church of Rome, in preference to our Sis-

ter Establishment of the Church of Scotland, which, though she differs from us in some points of discipline, harmonises with us in the great essentials of Christianity? *

But, while I can easily anticipate your answer to these questions, and while I would most earnestly deprecate the introduction into our University of many of the opinions promulgated in the Oxford Tracts, allow

* There probably has never been a more learned, strenuous, and efficient assertor of the claims of episcopacy than bishop Hall, yet even he does not scruple to designate those Reformed Churches abroad, which had adopted the presbyterian discipline, as Sister Churches. In answer to the following objection, viz. that "while we defend the Divine right of our episcopacy, we seem to cast a dangerous imputation upon those Reformed Churches, which want that government," he says, in reference to it, that it "is intended to raise envy against us, as the uncharitable censurers and condemners of those Reformed Churches abroad, which differ from our government; wherein, we do justly complain of a slanderous aspersion cast upon us. WE LOVE AND HONOUR THOSE SISTER CHURCHES, AS THE DEAR SPOUSE OF CHRIST. We bless God for them: and we do heartily wish them that happiness in the partnership of our administration, which I doubt not but they do no less heartily wish unto themselves.

Good words! you will perhaps say; but what is all this fair compliment if our act condemn them, if our very tenet exclude them? For if episcopacy stand by divine right, what becomes of those Churches that want it? Malice and ignorance are met together, in this unjust aggravation.

First, our position is only affirmation; implying the justifiableness and holiness of an episcopal calling, without any further implication.

Next, when we speak of Divine right, we mean not an express law of God requiring it upon the absolute necessity of the being of a Church, what hindrances soever may interpose; but a divine institution, warranting it where it is, and requiring it where it may be had." Bishop Hall's Works, vol. ix. p. 634.

The Churchmanship of the Rev. G. S. Faber is, I am inclined to think, as little to be suspected as that of Bishop Hall. In a note to p. 209 of his valuable treatise on the "Primitive Doctrine of Justification," he says,—"I subjoin the Westminster Confession; which I believe, is either received or sanctioned BY OUR VALUED SISTER IN CHRIST, THE ESTABLISHED CHURCH OF SCOTLAND.

me to caution you against that reaction to which the human mind is so prone. Let me exhort you to beware of falling into the opposite extreme. Let me exhort you to beware of giving utterance to any sentiments tending to depreciate the efficacy of those sacraments which when rightly received and duly administered, must, by virtue of their Divine institution, have a special blessing attendant upon them. Beware of lowering the claims which our apostolic Church has upon the allegiance of its members, and of evincing any inattention to its discipline.

It must be freely admitted, that the kernel is incomparably more valuable than the shell, by which it is enveloped, but the latter must be protected, in order that the former may be brought to maturity. Suffer not, therefore, your flocks to suppose that external ordinances are matters of indifference—that modes of faith are of secondary importance, provided they be held in sincerity—that the authority of the Church is of little moment—that there are no limitations to the exercise of the right of private judgment—or, that the sin of schism may be committed with impunity. When St. Paul, in writing to the Ephesians, had enumerated the gifts which the Lord Jesus had imparted to His Church after His Ascension, he assigns the end for which they were bestowed, viz. *for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.* If, therefore, the ministers of the Church of England feel themselves called upon by the peculiar circumstances of the times to uphold their office and to as-

sert their authority, it is because they deem such a course consonant with the word of God ; and because they cannot fail to perceive the injurious consequences flowing from that schismatical and sectarian spirit, which is so much opposed to the commands of him, who is “the author of peace and the lover of concord.” If they exhort the people committed to their care to *obey those that have the rule over them and to submit themselves*; it is because they *watch for their souls, as they that must give an account, that they may do it with joy, and not with grief,*

Having already trespassed so long upon your attention with reference to subjects affecting the purity and integrity of that system of religious truth which was adopted by our Reformers; very little time now remains for touching upon others which are connected with the temporal rights and privileges of the Church, and the external relation in which it stands to the state. They must not, however, be passed over wholly unnoticed.

It is painful to me to be obliged so frequently to give an expression to my feelings in the language of complaint; especially when those feelings may appear to some to be imbued with the spirit of party. But, when Church and State are so closely interwoven as they are in this country, if secular politicians carry their interference in the concerns of the former to an unwarrantable extent, it is our duty to protest against such interference. In doing this, while I would never shrink from the honest avowal of my own convictions, I would, at the same time, avoid any unnecessary asperity of remark,

and any allusion to political measures, except as they may tend to affect the stability of our religious institutions.

Ever since the fatal inroad which was made upon the constitution in the year 1829, you must have observed that wherever the interests of the United Church of England and Ireland were involved—and I may add, with regard to the registration acts, even where its discipline was concerned,—the whole current of legislation has flowed in a channel adverse to those interests and to that discipline. Whether it may be from the “spirit of the age,” or in consequence of “the pressure from without,” the reckless hand of innovation has been busily and unsparingly at work. Legislative enactments have been passed in opposition to the wishes of the immensely preponderating majority of ministers and members of the Established Church, and in deference to those of its avowed and inveterate enemies. One encroachment upon its privileges and independence has been attempted after another, till it is impossible to say how far the machinations of its foes will be suffered to proceed.

In Ireland a system of education has been introduced directly opposed to the conscientious convictions of the Protestant Clergy, and calculated to diffuse the errors of Popery. An invasion also of the temporal rights and possessions of the Church has been perpetrated upon a large and extended scale. By the suppression of no less than ten sees, a precedent has been established for an unjustifiable alienation of ecclesiastical property from

its original purposes in the maintenance of those sees, to which temporizing statesmen can make a plausible appeal when meditating further changes. Accordingly, not only has a plan been announced by which, if it had been carried into effect, the Clergy of Ireland would have been despoiled of a large portion of their incomes, and converted into mere stipendiaries of the state ; but an inquisitorial tribunal has been erected in this country for the purpose eventually of taking out of the hands of the Bishops and of the corporate bodies of the Cathedrals, the management of their own estates and endowments, and of devoting any surplus, which may by some dexterous process be extracted from them, to the liquidation of the Church rates. It is obvious that if this scheme be accomplished, it would inflict a fatal blow upon the independence of the prelacy, and, at the same time, defraud the Church of rights which are founded upon the most ancient usage, and immemorial prescription.

Time will not permit me to enter upon the consideration of two other topics of great importance, viz. the reduction of Cathedral establishments, and the recently proposed system of national education. Against the former, many solid arguments may be advanced. To the latter, we are bound by every motive which can influence us as ministers of the everlasting gospel, who have received this special commission from its Divine Author—*feed my lambs*—we are bound to maintain a firm, decided, uncompromising opposition.

Permit me now in conclusion, earnestly and affection-

ately to exhort you, my Reverend Brethren, to stir up every faculty, every gift, every grace, to the most strenuous exertions, in humble dependence on the Divine blessing to crown those exertions with success. We are engaged in a contest not less arduous, than it is honourable. Our position is one of overwhelming interest and of the highest responsibility. The ark of the Christian faith is committed to our custody, and upon us devolves the important office of shielding it from every assailant. It behoves us to watch over the purity of that faith with assiduous and unremitting attention ; and most thoughtfully to consider how we ought to *behave ourselves in the house of God, which is the Church of the living God, the pillar and ground of the truth.* Reflecting how many eyes are upon us for evil, and not for good, we should walk warily and circumspectly, *giving no offence in any thing, that the ministry be not blamed.* The more we magnify our office, so much the more carefully should we guard against any thing which might reflect the slightest discredit upon it. Conscious that we are made, as it were, *a spectacle unto the world, and to angels, and to men,* let us take heed to ourselves and to the doctrine which we deliver. We are the depositaries, not of an uncertain, precarious, fallible tradition, but of the infinitely momentous and immutable truths contained in the unerring word of God, and exhibited and illustrated in the formularies of our Church. Of that blessed word, we are the authorized interpreters ; and for the faithful interpretation of it we are deeply responsible ; and to the correct interpretation of it we are

conducted by that standard of sound doctrine, to which by our subscription we are required to adhere. But, as we cannot rightly divide the word of truth, by the sole aid of human learning, or by our own unassisted efforts, let us frequently address ourselves to the throne of grace, in the words of that beautiful hymn in our ordination service,—

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light,
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home :
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but one.
That, through the ages all along,
This, this may be our endless song :
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

A P P E N D I X .

No. 1.

THE past history and present condition of the Jewish people furnish, by a kind of standing and perpetual miracle, an indubitable testimony to the Divine inspiration of the various prophecies relating to that interesting people. The fulfilment of one portion of the predictions, which refer to them, is a sure attestation that the remaining portion shall not fail of its accomplishment. In like manner the signal completion of the prophecies of Daniel, of St. Paul, and of St. John which refer to the great apostacy of the Church of Rome, leads us to anticipate, with unwavering confidence, that signal overthrow which ultimately awaits the mystical Babylon and "its dependencies." When the souls of the martyrs are represented by the Apostle, in his symbolical vision, as looking forward with fervency and earnestness to the time when God would assert the honour of his name, and visit the persecutors of his people with a righteous retribution; although those pure and exalted spirits were incapable of being actuated by vindictive feelings; yet, they certainly were not aware that the Church of Rome had any "strong claims on our admiration, reverence, love, and gratitude."

But perhaps it may be said that this passage refers to the martyrs who suffered under the persecutions of the heathen emperors. Upon this point, I will quote the words of Mr.

Pearson and of Dean Woodhouse, as cited by him in his valuable work on the Apocalypse.—“The prophecy contained in this seal has been applied to different periods of the Christian history by different commentators ; by Mede and his followers to the martyrs in the Diocletian persecution ; and by Vitringa to the Waldenses, Albigenses, and the other martyrs, who in different ages have suffered under the Papal Church. ‘But,’ as Dean Woodhouse has observed, ‘there seems to be no reason why it should be restricted to any particular body of martyrs of any particular period. All are to be avenged ; and it may perhaps be more fitly understood to comprehend all the martyrs to the Christian cause from the apostolical age to the time when such sufferings shall finally cease.’”—Pearson on the Apocalypse, p. 124.

There are, however, other passages in this sublime and mysterious Book, which bear a fearful aspect upon the Church of Rome, and which ought to inspire theological writers with caution, lest, peradventure, they should seem voluntarily to take upon themselves something of the *mark of the Beast*. Let the following be attentively considered. *He that leadeth into captivity, shall go into captivity : he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.* Rev. xiii. 10. *For they have shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy.* Rev. xvi. 6. *For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled, fill to her double.* Rev. xviii. 6, 7. Upon the first of these passages Dean Woodhouse remarks—“After the fearful picture exhibited of the victorious power of the Beast, a comfort is derived from these words ; which contain an assurance from the Almighty, that the wicked shall not finally prosper. The cause of iniquity

sometimes flourishes during a long period, and under various instruments: but the individuals employed to promote its reign, have no lasting enjoyment or prosperity. They suffer in their turn the evils which they introduce and inflict upon others.”—Annotations on the Apocalypse, by Dean Woodhouse, p. 268.

As the words, *Reward her as she rewarded you &c.*, are liable to be misunderstood, and have actually constituted the ground of a false and injurious charge against Protestants, I will here insert the remarks which Bishop Hurd in his sermons at the Warburtonian lecture makes upon them, in connexion with the monitory voice—*Come out of her my people &c.*, by which they are introduced. This learned and elegant writer clearly shews that these words are to be understood prophetically and permissively—not preceptively. “If” says he, “these prophecies are rightly applied to papal Rome, and have, in part, been signally accomplished in the history of that church, it is beyond all doubt, that our communion with it is dangerous; nay, that our separation from it is a matter of strict duty. *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues**—are plain and decisive words, and, if allowed to be spoken of that church, bring the controversy between the Protestant and Papal Christians to a short issue.

“I know, the advocates of Rome pretend, that, not a sense of duty, but a *spirit of revenge* operates in the minds of Protestants, when they affect to lay so great a stress on the Apocalyptic prophecies. ‘*Reward her even as she rewarded you’†*—is, they say, another of their favourite texts, by which they take themselves to be as much obliged, as by that which they so commonly allege for quitting her communion. It is not, therefore, to cover themselves from the imputation of schism, but to authorize the vengeance they meditate

* Rev. xviii. 6. † Rev. xviii. 4.

against us, that we are stunned with the cry of Antichrist and Babylon.

" To this charge, I can only reply, That if any Protestant writers have put that sense on the words—*reward her, as she rewarded you*—they must answer for their own temerity and indiscretion. They, who understand themselves, and the language of prophecy, disclaim the odious imputation. They say, That they neither admit the lawfulness of persecution in any case, on the account of religion, nor have the least thought of instigating the christian world to any sanguinary attempts against the papacy. What the event may be in the counsels of providence, is another consideration. But they neither avow, nor approve those principles which tend to produce it. They further insist, that the two passages under consideration, though both of them, expressed in the imperative form, require a very different construction. That the language of prophecy seems very often to authorise what it only foretels; and to command that which it barely permits: that, therefore, the sense of such passages is to be determined by the circumstances of the case; that, where obedience is lawful, there the preceptive form may be admitted; but where it is not, there nothing more is intended than the certainty of the event. That this distinction is to be made in the present case; for that christianity doth not allow vindictive retaliations, or holy wars, for the sake of religion, and that offensive arms taken up in the cause of God (how confidently soever some have justified their zeal by the authority of the Jewish law, ill applied) are abominable and antichristian. Whence we rightly conclude, that—*reward her, as she rewarded you*—are words not to be taken injunctively; while those other words—*come out of her, my people*—expressing nothing but what it was previously our duty to do, are very clearly to be so taken.

" Lastly, we say that the context in the two places alleged, justifies this distinction. *Come out of her, my people.* Why?

That ye be not partakers of her sins, and that ye receive not of her plagues. The reason is just, and satisfactory. *Reward her.* Why? No reason is assigned, or could be assigned consistently with the spirit of the christian religion. It only follows, *as she has rewarded you*—words which express only the measure, and the equitable grounds of the allotted punishment, not the duty of christians to inflict it.”—An Introduction to the Study of the Prophecies &c. By Bishop Hurd, p. 416. 420.

I will now add two short extracts from the writings of two more eminent prelates, one of whom adorned the Church of England in the 17th., and the other in the 18th. century, tending further to illustrate “the strong claims of the Church of Rome and its dependencies on our admiration, reverence, love, and gratitude.” The following is taken from “a century of Sermons, by John Hacket, Lord Bishop of Lichfield and Coventry.” “And what if I should put you in mind of a more pernicious cup, than that which begets the surfeit of drunkenness? It is called the *golden cup of abominations*, and the Jesuits are the cupbearers. God give you grace to refuse it when it is reached out unto you! AND THESE ARE THE DAYS OF TRIAL, WHEN SWARMS OF ROMANISTS BUZZ ABOUT TO PERVERT THE INNOCENT. What can they say unto you, beloved? Are they so meek and humble as we are, who built their popedom above kings, and made their cardinals the princes of the earth? Are they so merciful? WHO KNOWS NOT DUKE D’ALVA’S BLOODY DAYS, QUEEN MARY’S BONFIRES, AND THE TORMENTS OF INQUISITIONS? But is Christ more magnified by them? Why do they interfere upon his intercession, by praying to saints, upon his mediation, by their own merits? Is their worship of God more spiritual? Why do I see their images? Can they prove their doctrine by so good a foundation as we do? WHEREFORE DO THEY URGE TRADITIONS? Finally, is their religion more ancient? No more

than Abraham's idolatry at Ur in Chaldæa was ancienter than the worship of the living God." Hacket's Sermons, p. 876.

Let us now see the testimony of Bishop Newton. "Infamous as the woman is for her idolatry, she is no less detestable for her cruelty, which are the two principal characteristics of the anti-christian empire. She is *drunken with the blood of the saints, and with the blood of the martyrs of Jesus*: which may indeed be applied both to Pagan and to Christian Rome, for both have in their turns cruelly persecuted *the saints and martyrs of Jesus*. But the latter is more deserving of the character, as she hath far exceeded the former both in the degree and duration of her persecutions. It is very true, as was hinted before, that if Rome Pagan hath slain her thousands of innocent Christians, Rome Christian hath slain her ten thousands. For, not to mention other outrageous slaughters and barbarities, the Crusades against the Waldenses and Albigenses, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and in Ireland, will probably amount to above ten times the number of all the Christians slain in all the ten persecutions of the Roman Emperors put together." Dissertations on the Prophecies, vol. iii. p. 296.

An interesting subject of inquiry here presents itself, and one, perhaps, which may not be deemed altogether irrelevant, viz. whether there is any probability that the apostate Church of Rome will ever be brought to see the tremendous guilt which she has incurred,—to repent of it and sorrowfully confess it,—to reform herself,—renounce her soul-destroying errors,—and thus avoid the awful doom denounced upon her. My answer to this inquiry would, without hesitation, be, that no such probability exists. It is, indeed, devoutly to be hoped that thousands and tens of thousands of individuals will obey the warning voice and *come out of her*; nay, that "entire dependencies" may be induced to abandon her dangerous communion:

and it is the bounden duty of all consistent Protestants, instead of palliating her erroneous doctrines and idolatrous practices, instead of lulling her members into a false repose by studiously suppressing the prophetic characters by which she is described, and the predicted vengeance which awaits her, if she does not repent, to sound the alarm, and affectionately exhort them to flee from her impending ruin. But the general tenor of prophecy forbids the expectation of her ever being reformed in the aggregate. The arrogant assumption of infallibility seems at once to preclude any such hope, and to seal her for ultimate destruction.

The following comment of Bishop Jewel on 2 Thess. ii. 8., clearly evinces that he did not look forward to any general reformation of the Church of Rome. "And here mark the Apostle's speech. He saith not God shall convert Antichrist, or change his heart that he may be saved: but he saith, *whom the Lord shall consume*. God's word is almighty. By his word he can do whatsoever pleaseth him: he can make the deaf to hear and the blind to see. He was able to call the thief upon the cross unto repentance. He was able to raise up Lazarus out of his grave. He is able of stones to raise up children to Abraham. He can throw down every high thing, that is exalted against the glory of God, and will bring kings and princes, and the rulers of the earth to the obedience of Christ. But of Antichrist it is said, *The Lord shall consume him*. Such is the hardness and blindness of his heart, he will not receive the love of the truth, he will not believe the truth of God, that he might be saved. Therefore destruction shall come upon him. Hereby we are taught what to think or hope of reformation of the abuses and errors of the Church of Rome. They have been advertised of them not only by the professors of the gospel: but also many of themselves have spoken for reformation of sundry abuses. They have kept many councils and assemblies. They have promised redress. They

have sat in consultation many years. What one thing have they reformed? See and look over their acts and sessions: they be abroad in print. Hitherto they have reformed nothing: they have hardened their hearts, and set themselves against the highest. Therefore shall the glory of the Lord shew itself in their destruction. With the breath of his lips they shall be consumed and brought to nothing, *And shall abolish with the brightness of his coming*: the Lord shall come and shall *make his enemies his footstool*. Then the sun shall be black as a sackcloth, and the moon shall be like blood. There shall be an earthquake: kings, and great men, and rich men, and every bond man and free man shall hide themselves in dens. They shall say to the hills, and mountains, and rocks, *fall upon us and hide us from the presence of him that sitteth upon the throne, and from the wrath of the Lamb*. Then shall Anti-christ be quite overthrown, then his kingdom shall be utterly abolished and have an end. Then it shall appear who hath sought the glory of Christ, who hath followed the doctrine of the gospel, and who hath done the true endeavour of a faithful Shepherd. Then it shall appear who is the wolf, who scattereth and spoileth the flock."—An Exposition of the two Epistles of St. Paul to the Thessalonians, by Bishop Jewel, in loco.

The opinion here pronounced by this distinguished prelate will shew how little ground there is for supposing that the Church of England will ever be the means of reclaiming the Church of Rome, as intimated in the last sentence of the following passage taken from vol. ii. No. 166. p. 16. of the Oxford Tracts. "'Fasting is popish.' If this means, that it has been preserved amid the errors of Romanism, is not this true of most of the truths of the gospel? Our charge against the Romanists, generally, is not that they have not preserved the truth, but that, like the Pharisees, *they have made it of none effect by their traditions*, at least, in great measure, to so many of their members. And does not the objection imply

that we have forgotten the peculiar character of our Church, which is not a mere Protestant, but a Primitive Church? And if we are to prevail in our approaching conflict with Romanism, OR TO BE (AS WE SEEM MARKED OUT TO BE) A MEANS OF RECLAIMING THAT CHURCH, must we not reconsider the character of our own Church, and take our stand in its principles, not in the Protestantism of other Churches, or of the day?"

No. 2.

THAT the reader may be enabled to judge whether the sentiments of the author of the 71st. Tract, relative to the doctrine of transubstantiation, have been fairly stated in the Charge, I will here insert the entire paragraph—"It has been already said that our arguments must also keep clear, as much as possible, of the subjects more especially sacred. This is our privilege in these latter days, if we understand it, that with all that is painful in our controversies, we are spared that distressing necessity which lay upon the early Church, of discussing questions relative to the Divine nature. The doctrines of the Trinity and Incarnation, form a most distressing subject of discussion, for two reasons: first, as involving the direct contemplation of heavenly things, when one should wish to bow the head and be silent; next as leading to arguments about things possible and impossible with God, that is (practically) to a rationalistic line of thought. How He is Three and yet One, how He could become man, what were the peculiarities of that union, how He could be every where as God, yet locally present as man, in what sense God could be said to suffer, die, and rise again,—all these questions were endured as a burden by the early Christians for our sake, who come after; and with the benefit of their victories over error, as if we had borne the burden and heat of the day, it were perverse indeed in us, to plunge into needless discussions of

infallible Church ; which determines, not only what is Scripture, but what is the meaning of Scripture. Now, whatever the learned author may think, people in general will be of opinion, that Bellarmine, and other great advocates of the same cause, understood the import of Scripture language quite as well as Dr. Wiseman, and made as good use of it in argument. When, therefore, they find this zealous lecturer laying down the law, as if he had completely settled the point in question, by virtue of 'Scriptural Proofs'—they will be pretty well satisfied that he has greatly overrated his own achievements—and much more so, when they take into account the precise value of his exertions for that purpose. In short, to represent the conversion of bread and wine into the real body and blood of Christ as a mystery positively revealed in Holy Writ—and thus to exhibit those who urge the improbability of such conversion, from the observed qualities of material things, as in a manner fighting against God—is what Dr. Wiseman has ventured to do, but what sober-minded men of all persuasions will agree in thinking that he ought not to have done. It is because the mystery is *not* clearly revealed in Scripture—and because the doctrine relates to things cognizable by the senses—that men may, without impiety or presumption, pay some attention to arguments drawn from their knowledge of material objects.

"For myself, I should not perhaps be disposed to go so far, as some people would, in the use of arguments of the kind just mentioned ; but so long as I retain the use of my understanding, I cannot but proceed to the extent which I am now about to mention. Christianity was, by divine appointment, founded on miracles ; that is, on events of the truth of which the senses of men were judges. I should therefore beforehand deem it very improbable that the religion, so founded on the testimony of the senses, would contain anything relating to objects of the senses, which could not be believed, but in contradiction to

the senses ; because in that case, the religion would have the appearance of undermining the ground upon which it had to rest. The least, however, that could be expected, in such a case, would be—that there should be no ambiguity—no doubt of the point being designed to be a matter of faith. Again, on a survey of the New Testament, we find sensible objects made, so to speak, the elements of divine knowledge—earthly things the steps to heavenly things. As an external revelation, therefore, Christianity, from first to last, arrives at the understanding and the affections, by means of those faculties which give us intelligence of the process of nature. In other words, for the establishment of Christianity, several of the laws of nature underwent a temporary suspension, in the presence of those who were sufficiently acquainted with them to know that they *were* suspended ; and our Lord, in his instructions, availed himself of that ordinary intelligence, which he knew that the people possessed, of natural appearances. Under these circumstances, we ask for the text in which we are required to believe something, affirmed of material objects, in contradiction to the evidence of the senses ; and we are referred to a passage, in which our Lord, just before his crucifixion, is instituting a rite to be observed, in remembrance of him, by his disciples then present, and by the faithful to the end of time. Without again reciting particulars familiar to every one, we are, it is alleged, there required to believe that the bread and the wine which our Lord presented, as his body and his blood, and which, to every sense capable of distinguishing one thing from another, still continued to be bread and wine, were really converted into the material body and blood of Christ. Now this does appear to be in itself the very grossest conception that ever entered into the mind of man—a notion of such a character as to make almost every other extravagance of opinion look, on comparison, contemptibly small. A true account of the rise and progress of the doctrine, would form a

curious chapter in the history of human nature. But let that pass. The strange doctrine now treated of can be deduced, from the words referred to, solely by the most rigorously literal interpretation which it is possible to apply to any passage whatever:—a mode of interpretation which can seldom be applied to our Lord's discourses, without extracting meanings which no sane mind can suppose to have been intended. On the contrary, by interpreting the words conformably to what was obviously designed for common apprehension—in short, as the general tenor of our Lord's language requires—the bread and wine become the symbols, the tokens, the memorials of the body and blood of Christ, thereafter to be received in remembrance of him. Now I do maintain—not only in justice to that reason to which Revelation makes its first appeal, but from reverence for those Scriptures which are designed to direct us, where reason cannot but fail to do so—that a case is here presented, in which the testimony of the senses has an undeniable claim to be taken into account. On their testimony, Christianity was founded—the truth of their testimony was every where assumed by our Lord in his discourses:—did, then, our Saviour, when leaving his disciples, propose to them a doctrine, relating to objects before their eyes, which, at once set at nought that evidence on which their faith rested? We cannot believe this on the dubious interpretation of a single text. It ought to be stamped upon the page of Scripture in characters too distinct to be mistaken.”—Turton on the Eucharist, p. 298—302.

Upon the doctrine of transubstantiation, Southey has made the following striking observations in his Book of the Church.—“If the boundless credulity of mankind be a mournful subject for consideration, as in truth it is, it is yet more mournful to observe the profligate wickedness with which that credulity has been abused. The Church of Rome appears to have delighted in insulting as well as in abusing it, and to have

pleased itself with discovering how far it was possible to subdue and degrade the human intellect, as an Eastern despot measures his own greatness by the servile prostration of his subjects. If farther proof than has already appeared were needful, it would be found in the prodigious doctrine of Transubstantiation. This astonishing doctrine arose from taking figurative words in a literal sense ; and the Romanists do not shrink from the direct inference, that if their interpretation be just, Christ took his own body in his own hands, and offered it to his disciples. But all minor difficulties may easily be overlooked, when the flagrant absurdity of the doctrine itself is regarded. For, according to the Church of Rome, when the words of consecration have been pronounced, the bread becomes that same actual body of flesh and blood in which our Lord and Saviour suffered upon the Cross ; remaining bread to the sight, touch, and taste, yet ceasing to be so,—and into how many parts soever the bread may be broken, the whole entire body is contained in every part.

“ Of all the corruptions of Christianity, there was none which the Popes so long hesitated to sanction as this. When the question was brought before Hildebrand, he not only inclined to the opinion of Berenger, by whom it was opposed, but pretended to consult the Virgin Mary, and then declared that she had pronounced against it. Nevertheless, it prevailed, and was finally declared, by Innocent III., at the fourth Lateran Council, to be a tenet necessary to salvation. Strange as it may appear, the doctrine had become popular,—with the people, for its very extravagance,—with the Clergy, because they grounded upon it their loftiest pretensions. For if there were in the sacrament this actual and entire sole presence, which they denoted by the term of transubstantiation, it followed that divine worship was something more than a service of prayer and thanksgiving ; an actual sacrifice was performed in it, wherein affirmed the Saviour was again

offered up, in the same body which had suffered on the cross, by their hands. The priest, when he performed this stupendous function of his ministry, had before his eyes, and held in his hands, the Maker of heaven and earth; and the inference which they deduced from so blasphemous an assumption was, that the Clergy were not to be subject to any secular authority, seeing that they could create God their Creator! Let it not be supposed that the statement is in the slightest part exaggerated, it is delivered faithfully in their own words."—Southey's Book of the Church, vol. i. p. 314.

The Rev. W. S. Gilly has inserted in his interesting little tract, entitled "Our Protestant Forefathers," a document of such remote antiquity as the very commencement of the 13th century, in which the idolatry connected with this doctrine is distinctly asserted. He states that at a conference at Montreal, in the year 1206, the Albigenses maintained, as Allix has shown,—

"I. That the Church of Rome was not the holy Church nor the spouse of Christ, but that it was a Church which had drunk in the doctrine of devils.

II. That the mass was neither instituted by Christ nor his Apostles, but a human invention.

III. That the prayers for the living are unprofitable for the dead.

IV. That the purgatory maintained in the Church of Rome is no better than a human invention, to satisfy the avarice of the priests.

V. That the saints ought not to be prayed unto.

VI. That transubstantiation is a human invention and erroneous doctrine; and that the worshipping of the bread is manifest idolatry.

That therefore it was necessary to separate from the Church of Rome, in which the contrary was said and taught, because one cannot assist at the mass without partaking of the

idolatry there practised, nor expect salvation by any other means than by Jesus Christ, nor transfer to creatures the honour which is due to the Creator, nor say, concerning the bread, that it is God, and worship it as such, without incurring the pain of eternal damnation, because idolaters shall not inherit the kingdom of heaven. For all these things, which they asserted, they were hated and persecuted to death."—Our Protestant Forefathers, p. 20.

No. 3.

SOME further remarks may here be made upon the 71st Tract, and extracts given from it, of which the limits of the Charge did not admit.

The writer makes an extraordinary concession with regard to the bishop of Rome's taking precedence of other bishops. He maintains that a true distinction may be drawn between the Pope's "primacy in honour and authority, and his sovereignty or universal jurisdiction ;" whereas, it was the admission of the former grounded upon tradition, not on Scripture, which prepared the way for the latter, with all its train of disastrous consequences. He then proceeds to say, "Either the bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our safe argument at the present day will lie in waiving the question altogether, and saying that, even if he has, ACCORDING TO THE PRIMITIVE RULE, EVER SO MUCH AUTHORITY (AND THAT HE HAS SOME e. g. THE PRECEDENCE OF OTHER BISHOPS, NEED NOT BE DENIED) that it is in matter of fact altogether suspended, and under abeyance, while he upholds a corrupt system, against which it is our duty to protest."

It was, in the first instance, the concession, according "to the primitive rule," of a "primacy in honour and authority," and of a "precedence of other bishops," which paved the way

for that usurped supremacy which the popes eventually exercised, and still continue to exercise in those countries, which are not yet emancipated from their thraldom. This "primacy," or "precedence," seems to be included in the title of "Universal Bishop," and to be equivalent to it. But whosoever assumed that title in the judgment of Gregory the First, was to be regarded as the forerunner of Antichrist. His declaration relative to this claim, which has been often brought forward in controversies with the Romanists, is thus introduced by Bishop Hurd, in his Warburtonian Lectures.— "So early, as about the close of the Sixth Century, Gregory the First, or the Great, as he is usually called, the most revered, and, in some respects, not undeservedly so, of all the Roman Pontiffs, in a famous dispute with the Bishop of Constantinople, who had taken to himself the title of Oecumenical, or Universal Bishop, objects to him the arrogance and presumption of this claim, and treats him, on that account as the forerunner, at least, of Antichrist. His words are remarkable enough to be here quoted. 'I affirm it confidently,' says he, 'that whosoever calls himself Universal Bishop, or is desirous to be so called, demonstrates himself, by this pride and elation of heart, to be the forerunner of Antichrist.' And again, 'from this presumption of his' (in taking the name of Universal Bishop,) 'what else can be collected, but that the times of Antichrist are now at hand.' "—The learned prelate then proceeds to say,— "It is to be observed of this Gregory, that he disclaimed, for himself, the title of Universal Bishop, as well as refused it to his aspiring brother of Constantinople. How consistently he did this, when at the same time, he exercised an authority, which can belong only to that exalted character, it is not my business to inquire. Perhaps he did not advert to the consequence of his own actions;—perhaps, like an able man, he meant to secure the thing, without troubling himself about the name;—perhaps he was jealous of

a rival to this claim of Catholic authority, and would not permit the Bishop of Constantinople to decorate himself with a title, which was likely to be favourable to the pretensions of that see, and injurious to his own. Whatever the reasons of his conduct were, the fact is, as I now represent it."—An Introduction to the Study of the Prophecies, &c. By Bishop Hurd, pp. 226—228.

The sentiments of a living prelate upon the subject of the "primacy" of the Pope may here appropriately be subjoined.—"After all it would be difficult to comprehend on what principle the primacy of the Popes could be established, even were it granted, that they were successors of St. Peter, and his successors in any sense of the word, which they might choose to adopt. If Bishops, who preside where a Church was founded by an Apostle, have on that account a title to precedence, the Bishops of Corinth, Thessalonica, Ephesus, and of other Churches founded by St. Paul, had as good a right to precedence as the Bishop of Rome. Aye, but St. Paul, they say, was not equal in rank to St. Peter, who was the prince of the Apostles (*princeps Apostolorum*,"—or as it is in Vol. i. No. 15. p. 5. of the Oxford Tracts,—**FOREMOST OF THE APOSTLES.**) "Now St. Paul himself has positively denied such precedence. He says, (2 Cor. xi. 5.) that he *was not a whit behind the very chiefest Apostles*. It is further argued, that St. Peter was the rock, on which the Church was built. So indeed he was. He was the rock on which the Church of Jerusalem was built, the Church which was the mother of all Churches, and which, if the arguments of the Romanists were valid, might claim to be mistress of all Churches. At this very day there is a Patriarch of Jerusalem, who though he possesses no patrimony of St. Peter, has an infinitely stronger claim to the primacy among Christians, than the Pope of Rome."—Comparative View of the Churches

of England and Rome. By Herbert Marsh, D.D. Bishop of Peterborough.

The injurious effects of conniving at any such claim are thus pourtrayed by that most powerful and energetic writer—Bishop Jewel, in his Comment on 2 Thess. ii. 7.—“ Who would think it a matter of so great inconvenience for a man to call the Bishop of Rome the greatest Bishop, or the chiefest Patriarch and the highest judge, and to say that all appeals lie unto him ? What hurt may this be ? It seemeth a small matter, a matter of nothing. But it is a practice, it is a secret, and a mystery. Hence flowed all the streams of vanity and presumption wherein he advanceth himself. Hence it is that he saith, I am above kings and emperors. I am above general councils. I am above the whole Church of Christ. I am above the angels of God. I have power to command and to countermand them at my pleasure. I am the successor of Peter. I am the vicar of Christ. No man may judge me whatsoever I do. I cannot err. General councils might err,—the Apostles might err,—the angels of God might err,—but I cannot err. I have the fulness of power ; the whole world is my diocese. Whosoever is saved, is under me ; whosoever is not under me, is cursed of God. I am the light of the world. I can in a mapner do whatsoever God can do.—All these speeches are written—are printed—are published and proclaimed abroad. This is a mystery of iniquity ; this is a deep secret. These are the ways and steps of Antichrist. GOD GIVE US EYES TO SEE THEM, AND HEARTS THAT WE MAY DISCERN THEM !”—Bishop Jewel, upon the Second Epistle to the Thessalonians, p. 126.

It is stated in the Charge that the author of the 71st Tract seems to entertain no insurmountable objection to the theory of the invocation of saints. Speaking upon this point, he says—“ Here, again, the practice should be considered, not the

theory." In another place, the author remarks, that "the Tridentine decree declares that it is good and useful suppliantly to invoke the saints, and that the images of Christ and the blessed Virgin, and the other saints should 'receive due honour and veneration';"—words, WHICH THEMSELVES GO TO THE VERY VERGE OF WHAT COULD BE RECEIVED BY THE CAUTIOUS CHRISTIAN, THOUGH POSSIBLY ADMITTING OF AN HONEST INTERPRETATION."

But of all the extraordinary opinions which are promulgated in this extraordinary Tract, the most extraordinary is the alleged defect of the English Church in not professing itself to be infallible. The words of the writer are as follow—"The remark may seem paradoxical at first sight YET SURELY IT IS JUST, that the English Church is for certain deficient in particulars, because it does not profess itself infallible."—Again, he observes, that "the English Church taking no such high ground as this," (viz.: the "theory of infallibility" as adopted by the Church of Rome) "certainly is open to the force, such as it is, of the objection, or (as it was just now expressed) is unlikely to have embraced the whole counsel of God, because she does not assume infallibility;" and consequently no surprise or distress should be felt by her dutiful sons, should that turn out to be the fact, which her own principles, rightly understood, would lead them to anticipate."—Vol. iii. No. 71. pp. 27. 29.

Those who have no predilection for the Church of Rome or disposition to contest the claim of infallibility with that degenerate Church, will be so far from feeling any "surprise or distress" at finding such a claim relinquished by their own beloved Church, that they would have felt these emotions much more deeply had it been asserted. Indeed they would have regarded such an assumption as one of the marks of Anti-christian apostacy which characterise the *mystery of iniquity*. They recognise infallibility as the exclusive attribute of the

Tri-Une Deity, and as the exclusive property of that sacred volume which alone has been *given by inspiration of God*. Consequently, in accordance with the spirit of the xix. xx, and xxi. Articles, they renounce any such impious and arrogant pretension on the part of their own Church, and they can never be induced, either by threats or blandishments, to admit it on the part of any other Church.

The following remarks of Bishop Jeremy Taylor are very pertinent to this point:—" Because the wisdom of the Divine Spirit having resolved to write all the doctrine of salvation in a book, and having done it well and sufficiently in order to his own gracious purposes (for who dares so much as suspect the contrary) there was no need that oral tradition should be kept up with the jointure of infallibility, since the first infallibility of the Apostles was so sufficiently witnessed that it convinced the whole world of Christians ; and, therefore, was enough to consign the Divinity and perfection of this book for ever. For it was in this as in the doctrine itself contained in the Scriptures ; *God confirmed it by signs following* ; that is, by signs proving that the Apostles spake the mind of God ; the things which they spake, were proved and believed for ever ; but the signs went away, and left a permanent and eternal event, so it is in the infallible tradition delivered by the Apostles and apostolic age, concerning the Scriptures being the word of God ; what they said was confirmed by all that testimony, by which they obtained belief in the Church, to their persons and doctrines. But when they had once delivered this, there needed no remaining miracle, and entail of infallibility in the Church to go on in the delivery of this ; for by that time that all the Apostles were dead, and the infallible spirit was departed, the Scriptures of the Gospels were believed in all the world, and then it was not ordinarily possible ever any more to detract faith from that book. And then for the transmitting this book to after ages, the Divine Providence needed

no other course, but the ordinary ways of man, that is right reason, common faithfulness, the interest of souls, believing a good thing, which there was and could be no cause to disbelieve; and an universal consent of all men, that were any ways concerned for it, or against it; and this not only preached upon the house tops, but set down also in very many writings. This actually was the way of transmitting this book, and the authority of it, to after-ages respectively."—Bishop Jeremy Taylor's Works. By Bishop Heber. Vol. x. p. 272.

In reply to a writer on the side of 'the Romanists, who assailed this learned Prelate's "Dissuasive from Popery," he says, "it is false that the testimony of the fathers, speaking of them properly as such, is infallible. For *God only is true, and every man a liar*; and since the fathers never pretended to be assisted by a supernatural miraculous aid, or inspired by an infallible spirit; and infallibility is so far beyond human nature and industry, that the fathers may be called angels much rather than infallible; for if they were assisted by an infallible spirit, what hinders but that their writings might be canonical scriptures? And if it be said they were assisted infallibly in some things, and not in all, it is said to no purpose; for unless it be infallibly known where the infallibility resides, and what is so certain as it cannot be mistaken, every man must tread fearfully, for he is sure the ice is broken in many places, and he knows not where it will hold." After adducing evidence to shew that Augustine and Jerome attributed no such privilege to their predecessors or contemporaries, he draws this inference;—"So that it is evident the fathers themselves have no conceit of the infallibility of themselves or others—the Prophets, and Apostles, and Evangelists only excepted; and, therefore, if this be an avowed doctrine of the Roman Church, there is no oral tradition for it, no first and self-evident principle to prove it; and either the fathers are

deceived in saying they are fallible or they are not: if they be deceived in saying so, then that sufficiently proves they can be deceived, and, therefore, that they are not infallible; but if they be not deceived in saying that they are fallible, then it is certain that they are fallible, because they say they are, and in saying so are not deceived. But then, if in this the fathers are not deceived, then the Church of Rome, in one of her avowed doctrines, is deceived, saying otherwise of the fathers than is true, and contrary to what themselves said of themselves."—Bishop Jeremy Taylor's Works. By Bishop Heber. Vol. x. pp. 313, 314.

The following extracts from the writings of a learned contemporary of Bishop Taylor's, merit the attention of a writer whose bias in favour of popery is so strong that he thinks "that the English Church is for certain deficient in particulars, because it does not profess itself infallible,"—a claim which Mr. Faber, in his valuable work on "the Difficulties of Romanism," places "at the very head of Latin peculiarities," and which, as he justly observes, if substantiated, will of course compel the admission of every other peculiarity.—"Suppose any man, or company of men, under pretence of being the true visible Church successively descending from Christ and his Apostles, should take upon them to be the infallible interpreters of the law of Christ, and teach that all men were to embrace and submit to their glosses, seem they never so harsh, never so improbable, nay, if you will, never so impossible; and declare it a mortal sin for any to doubt of their determinations in this kind:—this surely were a plain opposing or utter supplanting of the kingly office of Christ, and the quite taking away his exercise of sovereignty, which cannot otherwise be exercised than by commands and decrees; which when a king has published, if another have power to interpret them any way as he pleases, the kingly power will really be in the interpreter, and not in the king; I

say, this pretended right and power of infallibly interpreting does in very truth make the interpreter king, and the king a vain shadow or cypher." * * * * " Which spirit residing in them," (viz., true Christians,) " and giving them this solid and firm discernment betwixt the testimony of God and the traditions and doctrines of men, I think I may safely and properly call the *spirit of faith*, as it is considered nakedly in itself, and separate from the *spirit of knowledge and of wisdom*. Which distinction Origen of old has taken notice of in his book against Celsus, upon that text of St. Paul, (1 Cor. xii. 89.) And truly I think the gloss is marvellously solid; viz., that the chiepest and greatest gift of the Spirit is that Divine wisdom, whereby a man is in a great measure able to comprehend the reasons and more deep philosophical grounds of the truth of the Christian mystery. The next is knowledge, suppose of antiquity, history, the comparing of prophecies, and helps of the exterior human literature, the liberal arts and languages. Third is faith, which is also comprised in the other, but is a gift which is as well general as more necessary, whose nature is such as I have described already; viz., an immediate adherence to the Word of Truth comprised in the Scripture, through the power of that Spirit that resides in sincere and well-meaning souls, that have a savoury and sensible fear of God and are ready to go where he calls them." * * * * " Whence we further see that this pretended infallibility of the Church in reference to the Scripture, is as well useless as false, and much as if the moon should take upon her to witness for the sun that he sends out light which every one that is not blind will necessarily see, though the moon were under the horizon. So the holy children of God, chosen and faithful, will feel and taste, clearly see and discern that the Scripture is the truth of God by that light which is in it, that correspondeth with that Spirit derived from the Father of lights, which he has liberally

shed into their hearts;—which, as I said, is *the spirit of faith*, and the sure portion of every member of Christ, whether they can make out things by knowledge and deep reason or no.”—The Theological Works of Henry More, D.D. Fellow of Christ’s College, Cambridge. Book ii. ch. 1. S. 2. Book ii. ch. 2. S. 18.

No. 4.

THE following extracts from vol. i. No. 38, and from vol. iii. p. 19. 21, of the Oxford Tracts, seem to indicate that the writers have some latent feelings of regret at the circumstance of prayers for the dead having been excluded from the communion service at the suggestion of foreign Reformers, who are stigmatized as ultra-Reformers, in the same manner as those, in the present day, who maintain the supremacy and sufficiency of the scriptures, are denominated ultra-Protestants. The former (viz. No. 38.) is entitled “Via Media”. It consists of a dialogue between two individuals designated as “Clericus,” and “Laicus.” The following extract constitutes a portion of the dialogue.

“L. All, however, will allow, I suppose, that our Reformation was never completed in its details. The final judgment was not passed upon parts of the Prayer Book. There were, you know, alterations in the second edition of it published in king Edward’s time; and these tended to a more Protestant doctrine than that which had first been adopted. For instance, in king Edward’s first book the dead were prayed for; not, of course, as if there were a purgatory, but as if it were right to commemorate and HOLD COMMUNION WITH THE SAINTS IN PARADISE; in the second this commemoration was omitted. Again, in the first book, THE ELEMENTS OF THE LORD’S SUPPER WERE MORE DISTINCTLY OFFERED UP TO GOD, AND MORE FORMALLY CONSECRATED than in the second edition, or

at present. Had queen Mary not succeeded, perhaps the men who effected this would have gone further.

C. I believe they would ; nay indeed they did at a subsequent period. They took away the liturgy altogether, and substituted a directory.

L. They ? The same men ?

C. Yes, the foreign party ; who afterwards went by the name of Puritans. Bucer, who altered in king Edward's time, and the Puritans, who destroyed in king Charles's, both came from the same religious quarter.

L. Ought you so to speak of the foreign Reformers ? To them we owe the Protestant doctrine altogether.

C. I like foreign interference, as little from Geneva, as from Rome. Geneva, at least, never converted a part of England from heathenism, nor COULD LAY CLAIM TO PATRIARCHAL AUTHORITY OVER IT. Why could we not be let alone and suffered to reform ourselves ?"

With reference to the same subject, it is observed, in speaking of a departed friend, who was the author of the 63d. Tract, (on the antiquity of the existing Liturgies) that "he carefully guarded against perplexing men's minds ; he did not put the question prominently forwards ; he did not blame the Reformers under Edward VI. for having yielded to the judgment of foreign ultra-Reformers, against their own previous judgment. He stated the simple fact, that this prayer had been excluded, *v. g.* whereas it had been retained on the first putting together of our Liturgy in Edward VI's. first book, it was excluded from the second, at the instigation of Bucer and Calvin ; and Bucer's alteration was adopted. The original unbiased judgment then of our Reformers was to retain the prayer ; and IT ARGUES NO TENDENCY TO POPERY, IF ANY ONE WISH THAT OUR REFORMERS HAD, IN THIS AND OTHER POINTS FOR WHICH THEY HAD THE AUTHORITY OF THE EARLY CHURCH, ADHERED TO THEIR FIRST JUDGMENT. These same Reformers

had at that time a clause in the Litany, which has since been excluded, praying against the tyranny of the bishop of Rome, and all his detestable enormities; so that you could hardly accuse them of papistry."—Vol. iii. p. 19.

According to Strype, in his "Memorials of Archbishop Cranmer," the two individuals, who were consulted upon the review of the Book of Common Prayer, were, not Bucer and Calvin, but Bucer and Peter Martyr. Now, as the former was professor of Divinity in the University of Cambridge, and the latter held the same office in the University of Oxford, at the time when the review was made, and as each had been indebted to the Archbishop for his appointment, it was very natural that they should have been consulted by him upon such an important occasion. That they were so consulted is distinctly stated by Strype; and, also, that they concurred in their opinions. He says that "Martyr agreed clearly in judgment with Bucer about the Book, as he wrote to him in a letter sent him to Cambridge, extant among Archbishop Parker's manuscripts; on the back of which letter is written, by that Archbishop's own hand, 'Censura libri communium precum.' In this letter Martyr told Bucer that the same things that he disapproved of, the same likewise had he (Peter Martyr) done."—Strype's Memorials of Cranmer. Book ii. chap. xvii.

How far it is consistent with the principles of truth and justice to identify Bucer with the Puritans, must be left for the impartial judgment of the reader to decide. It should seem that a man who had been invited into this country, and patronised by Archbishop Cranmer, and who, at the time of his decease, was honoured with the friendship of three such eminent individuals as Parker, Grindal, and Sandys, each of whom subsequently became an Archbishop, ought not lightly to have been classed with those misguided fanatics who interdicted the use of the Liturgy of the Church of England. That he enjoyed this privilege, is recorded by Strype in his life of

Archbishop Parker. He therein mentions that on February 28, 1550., "Parker lost his great friend, Dr. Martin Bucer, the king's professor of Divinity in Cambridge. He, with Dr. Sandys, master of Catherine Hall, Grindal, and Bradford, fellows of Pembroke Hall, held a more particular converse and acquaintance with that great learned foreign Divine."

The Biographer of the Archbishop afterwards gives an account of the interment of Martin Bucer. He says that—"as the last respects they could pay to this their highly honoured friend deceased, both Haddon and Parker were the orators at his funeral at St. Mary's. The former, being University orator, pronounced, very moving, a Latin speech in his commendation, before that solemn assembly of the town and University that attended his funeral." * * * * "And so he descended largely into the praises of the excellent virtues, and incomparable learning of the deceased." Strype's Life of Matthew Parker, D.D. Archbishop of Canterbury, p. 28.

This indefatigable writer in his "Memorials of Archbishop Cranmer," mentions Bucer and Martyr as being received into his house, with other learned men. "The Archbishop," he observes, "had now in his family several learned men. Some he sent for from beyond sea, and some in pity he entertained, being exiles for religion. Among the former sort was Martin Bucer, a man of great learning and moderation, and who bore a great part in the Reformation of Germany. While he, and the rest, abode under his roof, the Archbishop still employed them, sometimes in learned conferences and consultations held with them, sometimes in writing their judgment upon some subject in Divinity. Here Bucer wrote to the Lady Elizabeth (afterwards Queen Elizabeth) a letter bearing date the 6th of the Calends of September, commending her study in piety and learning, and exciting her to proceed therein; incited so to do, I make no doubt, by the Archbishop, whom Bucer in that letter makes mention of, and styleth

'Patrem suum et benignissimum hospitem.' Hence also he wrote another letter to the Marquis of Northampton (who was a patron of learning and a professor of religion) in the behalf of Sleidan, who was promised a pension by the King to enable him to write the history of the progress of religion, beginning at Luther." * * * * "At this time, therefore, there were at the Archbishop's house (besides Bucer) Alasco, Peter Martyr, Paulus Fagius, Peter Alexander, Bernardine Ochin, Matt. Negelinus (after a minister of Strasburgh) who accompanied Bucer and Fagius into England, and others whose names do not occur. Three of these were soon after preferred to public places of reading in the Universities."—Strype's Memorials of Archbishop Cranmer. B. ii. ch. xiii. pp. 194, 195.

Having thus advanced, as it is presumed, enough, and more than enough, to rescue the memory of Martin Bucer from the unmerited obloquy which the Oxford writer would endeavour to cast upon it, I will now return to the subject of prayers for the dead. The following extract from Faber's valuable work on "the Difficulties of Romanism," will display the wisdom of our Reformers in excluding from our communion service a relic of ancient superstition, which gradually paved the way for the Popish doctrine of purgatory.—"In the primitive Church, as I have already had occasion to state, an opinion, built upon an obscure place in the Apocalypse, very early prevailed: that *Martyrs and confessors and men eminent for their evangelical piety would rise again from the dead at what was esteemed a first and partial resurrection; while the rest of mankind would not be resuscitated until the general resurrection in the day of final consummation.* Hence it became customary to offer prayers for the dead, not that they might be prematurely extricated from an imaginary Purgatory, but that they might participate of the first or particular resurrection instead of waiting for the ultimate or general resurrection.

1. This opinion, which at the best reposes only upon a text of disputed interpretation, the speculative genius of Tertullian could not suffer to rest in its pristine simplicity.

If to participate in the first resurrection, he argued, be a privilege: then, conversely, to wait for the ultimate resurrection must be a punishment. This penal delay, therefore, must be viewed as an expiation of offences committed in the flesh: and, accordingly, to such expiation our Lord alluded, when, in the parable, he spake of a person being cast into prison, whence he should not be suffered to depart until he had paid the very last farthing.

Had Tertullian advanced his speculation, merely as a conjecture of his own; it might, UNAUTHORITATIVELY have been suffered to avail as far as it could avail: but, unhappily, he had the daring presumption to claim for it the sanction of the Paraclete. And now let us mark, what, in the progress of time, has gradually followed. The notion of *a penal expiation after death*, advanced by Tertullian, when he had lapsed into the heresy of fanatical Montanism, as a frequent revelation of the Holy Spirit, has since been stamped, by the no less fanatical infallibility of the Tridentine Fathers, with the seal of indisputable orthodoxy.

2. This idle and enthusiastic phantasy, when once started, even though started by an individual both *after* his lapse into heresy and upon the very basis of the heresy into which he had lapsed, was not suffered, in the gradual corruption of the once sincere Church, to lie silently dormant.

It is mentioned with grave approbation by Cyril of Jerusalem, who flourished about the middle of the fourth century: though he fairly confesses, that *MANY even then denied, that the souls of the departed, whether they quitted this world with sin or without sin, could be at all benefited by the prayer offered up, on their behalf, over what he calls, in the*

novel fashionable phraseology of the day, the holy and most tremendous sacrifice. He defends and illustrates the heresy-propounded speculation of Tertullian, which that writer professed to have received from the Paraclete after he had become a Montanist, by the supposed case of a king, who had banished from his presence certain of his rebellious subjects, but who had afterwards been persuaded at the instance of their friends and relatives to remit their punishment.

3. The same notion, though with greater speciality, is advanced by Ambrose, who flourished during the last quarter of the fourth century.

He thinks, that those, whose sins have not been expiated in this life, will experience a purgatorial fire in the course of the time which elapses between the first and the final resurrection: and he adds, that the punishment of some will extend even beyond the final resurrection, if they shall not have completed the entire length of the intermediate period.

Here, with a lamentable misapprehension of the true and only principle of meritorious expiation, we have direct mention of *a purgatorial fire*, respecting which the two older writers, Tertullian and Cyril, notwithstanding that the former claimed to have received his doctrine from the Paraclete, say nothing distinct and specific.

4. The times of Augustine immediately succeed the times of his master Ambrose: and it is not a little remarkable, that, although Ambrose had expressed his sentiments with a considerable degree of positiveness, his pupil Augustine evinces a very odd sort of hesitation respecting the whole matter, which clearly enough indicates, that, in *his* days, the superstition had not been perfectly digested, though it was gradually acquiring strength and consistency."—Difficulties of Romanism, book ii. chap. v. p. 458—462.

I pass now from the subject of prayers for the dead, to that

of the use of the terms oblation and sacrifice, as applied by these writers to the elements of bread and wine in the Lord's Supper.

In Vol. i. No. 38, it is asked,—“ Does no one stumble at the word ‘oblations’ in the prayer for the Church militant ? ” The answer to this question is attended with no difficulty. If the term “oblations” be considered as identified according to Vol. ii. No. 63. p. 7. with the “sacrificial oblations of the eucharistic bread and wine,” the true Protestant, who can discern no sanction for such language either in scripture or in the formularies of our Church, would certainly stumble at the word. But, on the other hand, if he takes a more correct view of the acceptation of the term, and regards it as denoting the free-will offerings made to those who *minister about holy things*, he will find it no stumbling-block. That such is the legitimate meaning of the word in this place is evident from two considerations. In the first place there is a marginal rubric with this direction, viz., “If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.” Now, it is unnecessary to observe that there can be no celebration of the Lord's Supper without the elements of bread and wine; whereas there may be without alms and oblations, or, as the latter are designated in the rubric preceding the prayer for the Church militant, “other devotions of the people.” But, in the next place, this construction of the term is placed beyond all doubt by the circumstance, that four of the sentences which the Priest may read at his discretion, while “the Deacons, Churchwardens, or other fit persons appointed for that purpose are receiving the alms for the poor and other devotions of the people, in a decent basin to be provided by the parish for that purpose,” have a specific and exclusive reference to the ministers of religion.

If any further evidence be wanting to confirm this view of the rubric, it may be found in the liturgical writings of Dean

Comber. In his remarks on the "Offertory and Sentences," he observes, with reference to those which begin at 1 Cor. ix. 7. that "the next care of the Church is to shew who are the objects of our charity, viz., the ministers, in the next five sentences; and, secondly, all, especially the Christian poor." —Comber's Companion to the Temple. P. iii. S. VI. p. 31.

In Vol. ii. No. 68. of the Oxford Tracts, it is said that "on a comparison of the different forms of oblation and consecration, it will be seen that in each of the four original Liturgies, the Eucharist is regarded as a mystery and a sacrifice."

In a fragment which is given in the same No. from the Gallican form, the following expressions occur,— "We, O Lord, observing these thy gifts and precepts, lay upon thine altar the sacrifices of bread and wine, beseeching the deep goodness of thy mercy, that the Holy and Undivided Trinity may sanctify these hosts."

At the conclusion of the Tract the writer observes,— "Such is the view taken of the consecration and oblation of the Eucharist in the four independent Christian Liturgies. It is well worth the consideration of such Protestant bodies as have neglected the ancient forms. * * * * It may perhaps be said, without exaggeration, that next to the Holy Scriptures, they possess the greatest claims upon our veneration and study."

Dr. Trevern, the Popish Bishop of Stratsburgh, was of the same opinion, as appears from the following quotation given by Faber in his Appendix to the "Difficulties of Romanism." Treating of the ancient Liturgies, Dr. Trevern says, "They all speak uniformly, and in expressions the most energetic, of our doctrines. All proclaim with one voice, the altar, the oblation, the unbloody sacrifice of the new covenant, the real presence of the victim, the change of substance, and, in fine, the adoration."

With regard to these Liturgies themselves, there is no

evidence of their possessing that antiquity which the writers of the Oxford Tracts are disposed to ascribe to them. It is positively asserted by Faber that, "not one of the old Liturgies, as it is well known, was committed to writing until the Fifth Century. Previous to that period, whatever of the old Liturgies was in existence floated only in the memories of the Priesthood, or partially at least might be caught up by the imperfect recollection of the Laity."—Appendix to Difficulties of Romanism, p. 518.

But, whatever may be their antiquity, it is manifest that some of the expressions which were employed in reference to the Eucharist, being destitute of any scriptural authority, however they might be sanctioned by tradition, tended to the introduction of all those corruptions of this sacred ordinance which have been systematized by the Church of Rome, and imposed upon the credulity of its members. It is true that Faber has with much acuteness and success vindicated the ancient Liturgies from the Popish construction put upon them by his antagonist. Since, however, they are obviously liable to such a construction, the wisdom of our Reformers has been conspicuously displayed in studiously refraining from the use of terms which are not only capable of perversion, but actually have been perverted to the most mischievous purposes. Instead of the word "altar," which implies a sacrifice, and a sacrificing Priest, the word "table" is invariably made use of, both in the rubrics, and in the prayer before consecration. The term "sacrifice" is never employed in reference to any thing like a "sacrificial oblation of the Eucharistic bread and wine." It is once employed, in the prayer of consecration, in its proper scriptural connexion with the death of the Lord Jesus Christ "upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." And it occurs three times in the

prayer which follows the Lord's prayer in the post-communion services: but in each of these instances it refers either to the "sacrifice of praise and thanksgiving," or to that of "ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God," in conformity to the affectionate entreaty addressed by St. Paul to the Christians at Rome, in Romans xii. 1.

The following extracts from Archbishop Cranmer's elaborate "Defence of the true and Catholic doctrine of the Sacrament of the Body and Blood of our Saviour Christ," will at once serve to illustrate some parts of our communion service, and to evince the scrupulous care with which he adheres to the language of scripture, and refrains from the use of those terms in the ancient Liturgies, of which the writers of the Oxford Tracts appear to be so enamoured, and to which Dr. Treverne appeals with so much triumph. "But lest they" (viz., the Romanists) "should have nothing to say for themselves, they allege St. Paul, in the eleventh to the Corinthians, where he saith, *He that eateth and drinketh unworthily, eateth and drinketh his own damnation, not discerning the Lord's body.*

But St. Paul in that place speaketh of the eating of the bread and drinking of the wine, and not of the corporal eating of Christ's flesh and blood, as it is manifest to every man that will read the text: for these be the words of St. Paul: *Let a man examine himself, and so eat of the bread, and drink of the cup; for he that eateth and drinketh unworthily, eateth and drinketh his own damnation, not discerning the Lord's body.*

In these words St. Paul's mind is, that forasmuch as the bread and wine in the Lord's Supper do represent unto us the very body and blood of our Saviour Christ, by his own institution and ordinance; therefore, although he sits in heaven at his Father's right hand, yet should we come to this mystical bread and wine with faith, reverence, purity, and fear, as we

would do, if we should come to see and receive Christ himself sensibly present. For unto the faithful, Christ is at his own holy table present with his mighty Spirit and grace, and is of them more fruitfully received, than if corporally they should receive him bodily present. And therefore they that shall worthily come to this God's board, must after due trial of themselves consider, first who ordained this table, also what meat and drink they shall have that come thereto, and how they ought to behave themselves thereat. He that prepared the table is Christ himself. The meat and drink wherewith he feedeth them that come thereto as they ought to do, is his own body, flesh, and blood. They that come thereto must occupy their minds in considering, how his body was broken for them, and his blood shed for their redemption. And so ought they to approach to this heavenly table with all humbleness of heart, and godliness of mind, as to the table wherein Christ himself is given. And they that come otherwise to this holy table, they come unworthily, and do not eat and drink Christ's flesh and blood, but eat and drink their own damnation; because they do not duly consider Christ's very flesh and blood, which he offered there spiritually to be eaten and drunken, but despising Christ's most holy Supper, do come thereto as it were to other common meats and drinks, without regard of the Lord's body, which is the spiritual meat of that table."—The Remains of Thomas Cranmer, D.D. Archbishop of Canterbury. Collected and arranged by the Rev. Henry Jenkyns, M.A. Fellow of Oriel College., vol. ii. p. 437.

"And that all men may the better understand this sacrifice of Christ, which he made for the great benefit of all men, it is necessary to know the distinction and diversity of sacrifices.

One kind of sacrifice there is, which is called a propitiatory or merciful sacrifice, that is to say, such a sacrifice as pacifieth God's wrath and indignation, and obtaineth mercy and forgive-

ness for all our sins, and is the ransom for our redemption from everlasting damnation.

And although in the old testament there were certain sacrifices called by that name, yet in very deed there is but one such sacrifice whereby our sins be pardoned and God's mercy and favour obtained, which is the death of the Son of God our Lord Jesu Christ; nor never was any other sacrifice propitiatory at any time, nor never shall be.

This is the honour and glory of this our High Priest, wherein he admitteth neither partner nor successor. For by his one oblation he satisfied his Father for all men's sins, and reconciled mankind unto his grace and favour. And whosoever deprive him of this honour, and go about to take it to themselves, they be very Antichrists, and most arrogant blasphemers against God and against his Son Jesus Christ whom he hath sent.

Another kind of sacrifice there is, which doth not reconcile us to God, but is made of them that be reconciled by Christ, to testify our duties unto God, and to shew ourselves thankful unto him; and therefore they be called sacrifices of laud, praise, and thanksgiving.

The first kind of sacrifice Christ offered to God for us; the second kind we ourselves offer to God by Christ.

And by the first kind of sacrifice Christ offered also us unto his Father; and by the second we offer ourselves and all that we have, unto him and his Father.

And this sacrifice generally is our whole obedience unto God, in keeping his laws and commandments. Of which manner of sacrifice speaketh the prophet David, saying, *A sacrifice to God is a contrite heart.* And St. Peter saith of all Christian people, that *they be an holy priesthood, to offer spiritual sacrifices, acceptable unto God by Jesu Christ.* And St. Paul saith, that *alway we offer unto God a sacrifice of laud and praise by Jesus Christ.*"—Cranmer's Remains, vol. ii. p. 448.

No. 5.

It would form a subject of interesting and important investigation, deserving the attention of any individual, gifted with a vigorous, comprehensive, and philosophical mind, rich stores of erudition, and an extensive acquaintance with the writings of the ancient Fathers, to trace the successive stages by which the *mystery of iniquity* was gradually unfolded, till it reached its plenitude and consummation, in the complete revelation of the *man of sin*. The abuse of tradition, and the injurious effects of placing it upon a level with the inspired volume, as materially contributing to this developement, or rather, as furnishing the basis upon which the vast superstructure of popish error, imposture, and superstition rested, would constitute a most essential branch of this enquiry.

For the right use of tradition, the reader may consult with advantage a sermon on "The Doctrine of Tradition as maintained by the Church of England, and the Primitive Church, by the Rev. George Pearson, Christian Advocate in the University of Cambridge," to which reference has already been made in a note to the Charge. For instances of the abuse of it, he may examine some of the Oxford Tracts. Two remarkable specimens of its perversion to the ends of superstition will be found in No. 34. of the first volume; although they are there adduced for a directly opposite purpose, viz., in order to shew the value and importance of tradition in sanctioning usages, for which no vestige of authority can be found in scripture. One of these extracts is taken from the writings of Tertullian, who flourished about A.D. 200.; the other from those of Basil, who lived in the fourth century. They are here presented to the reader, that he may form his own judgment of their merits, and see whether they aid in warranting one of the conclusions which the writer of the Tract has deduced jointly

from them, and from his own previous statements and remarks.

"Though this observance has not been determined by any text of Scripture, yet it is established by custom, which doubtless is derived from Apostolic tradition. For how can an usage ever obtain, which has not first been given by tradition? But you say, even though tradition can be produced, still a written (Scripture) authority must be demanded. Let us examine, then, how far it is true, that an Apostolic tradition itself, unless written in Scripture, is inadmissible. Now I will give up the point at once, if it is not already determined by instances of other observances, which are maintained without any Scripture proof, on the mere plea of tradition, and the sanction of consequent custom. To begin with baptism. Before we enter the water, we solemnly renounce the Devil, his pomp, and his angels, in the church in the presence of the Bishop. Then we are plunged in the water thrice, and answer certain questions over and above what the Lord has determined in the written gospel. **AFTER COMING OUT OF IT, WE TASTE A MIXTURE OF MILK AND HONEY; AND FOR A WHOLE WEEK FROM THAT DAY WE ABSTAIN FROM OUR DAILY BATH.** The sacrament of the Eucharist, though given by the Lord to all and at supper time, yet is celebrated in our meetings before day break, and only at the hand of our presiding ministers. **WE SIGN OUR FOREHEAD WITH THE CROSS WHENEVER WE SET OUT AND WALK, GO IN OR OUT, DRESS, GIRD ON OUR SANDALS, BATHE, EAT, LIGHT OUR LAMPS, SIT OR LIE DOWN TO REST, WHATEVER WE DO.** If you demand a scriptural rule for these and such like observances, we can give you none; all we say to you is, that tradition directs, usage sanctions, faith obeys. That reason justifies this tradition, usage, and faith, you will soon yourself see, or will easily learn from others; meanwhile you will do well to believe that there is a law to which obedience is due. I add one instance from the old dispensation. It is so usual among the Jewish females

to veil their head that they are even known by it. I ask where the law is to be found ; the Apostle's decision of course is not to the point. Now if I no where find a law, it follows that tradition introduced the custom, which afterwards was confirmed by the Apostle when he explained the reason of it. These instances are enough to show that a tradition, even though not in Scripture, still binds our conduct, if a continuous usage be preserved as the witness of it."—Tertullian de Coron. § 3.

The extract from Basil is as follows :—" OF THOSE ARTICLES OF DOCTRINE AND PREACHING, WHICH ARE IN THE CUSTODY OF THE CHURCH, SOME COME TO US IN SCRIPTURE ITSELF, SOME ARE CONVEYED TO US BY A CONTINUOUS TRADITION IN MYSTICAL DEPOSITORIES. BOTH HAVE EQUAL CLAIMS ON OUR DEVOTION, AND ARE RECEIVED BY ALL, AT LEAST BY ALL WHO ARE IN ANY RESPECT CHURCHMEN. For, should we attempt to supersede the usages which are not enjoined in Scripture as if unimportant, we should do most serious injury to Evangelical truth ; nay, reduce it to a bare name. To take an obvious instance ; which Apostle has taught us in Scripture to sign believers with the cross ? WHERE DOES SCRIPTURE TEACH US TO TURN TO THE EAST IN PRAYER ? Which of the saints has left us recorded in Scripture the words of invocation at the consecration of the bread of the Eucharist, and of the cup of blessing ? Thus we are not content with what Apostle or Evangelist has left on record, but we add other rites before and after it, as important to the celebration of the mystery, receiving them from a teaching distinct from Scripture. Moreover, we bless the water of baptism, and the oil for anointing, and also the candidate for baptism himself..... AFTER THE EXAMPLE OF MOSES, THE APOSTLES AND FATHERS WHO MODELLED THE CHURCHES, WERE ACCUSTOMED TO LODGE THEIR SACRED DOCTRINE IN MYSTIC FORMS, AS BEING SECRETLY AND SILENTLY CONVEYED..... THIS IS THE REASON

WHY THERE IS A TRADITION OF OBSERVANCES INDEPENDENT OF SCRIPTURE, LEST DOCTRINES, BEING EXPOSED TO THE WORLD, SHOULD BE SO FAMILIAR AS TO BE DESPISED..... WE STAND INSTEAD OF KNEELING AT PRAYER ON SUNDAY ; BUT ALL OF US DO NOT KNOW THE REASON OF THIS..... Again, every time we kneel down and rise up, we show by our outward action, that sin has levelled us with the ground, and the loving mercy of our Creator has recalled us to heaven."

From these two passages taken from the writings of the fathers, coupled with his own antecedent observations, the last inference which the author of the tract deduces is to this effect, viz., "That, although the details of the early ritual varied in importance, and corrupt additions were made in the middle ages, yet that, as a whole, the Catholic ritual was a precious possession ; and if we, who have escaped from Popery, have lost not only the possession, but the sense of its value, it is a serious question whether we are not like men who recover from some grievous illness with the loss or injury of their sight or hearing ;—whether we are not like the Jews returned from captivity, who could never find the rod of Aaron or the Ark of the Covenant, which, indeed, had ever been hid from the world, but then was removed from the Temple itself."

For my own part, I have no hesitation in avowing that the conclusion which I should draw from the preceding extracts would be directly the reverse of that, which the writer of the 34th. Tract has been led to adopt. Instead of having sustained "the loss or injury of sight or hearing" by the abolition of such superstitious rites and usages, I consider the Reformers as entitled to my veneration and gratitude for having afforded me increased facilities for worshipping God *in spirit and in truth* by their disuse. I admire their sound discrimination and consummate wisdom as much in the rites and ceremonies which they have omitted, as in those which they have retained. Accordingly, I entirely concur with them in the reasons which

they have assigned for the abolition of some ceremonies and the retention of others; as those reasons are detailed in the preface to the Book of Common Prayer. The first sentence relating to this subject is peculiarly applicable to the quotations from Tertullian and Basil, viewed in connexion with the Oxford writer's conclusion. So far are we from having lost our sight by their abolition, when we had recovered from the "grievous illness" of Popery, that we have regained it; whereas, on the contrary, the people were "much blinded" by their previous observance, as it is here stated—"Of such ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of Godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, **BUT ALSO BECAUSE THEY HAVE MUCH BLINDED THE PEOPLE,** and obscured the glory of God, are worthy to be cut away and clean rejected; other there be which, although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred."

The whole history of the *man of sin*, from his birth, till his arrival at mature age, would only serve to exemplify the tendency of superstitious usages, which derive no authority from scripture, to merge in some still grosser corruptions. What was the result of the reiterated impressions of the signature of the cross upon the forehead mentioned by Tertullian? In less than two centuries after the practice is recorded by him, it degenerated into the idolatrous worship of the cross itself. That such was the case appears from the following

passage taken from Faber's learned and elaborate work on the "Difficulties of Romanism."—"About the middle of the Fourth Century, the emperor Julian distinctly alleged, against his Christian contemporaries of the Church Catholic, the same adoration of the wood of the cross, as that which the Pagans offered up to the heaven-descended buckler of Mars or of Jupiter. In reply to this perfectly specific allegation, Cyril of Alexandria, who wrote in the Fifth Century, proceeds, under the form of a retort courteous, through more than three folio pages of eloquent declamation, to ridicule the absurdity of worshipping the impure divinities of Paganism. But then, all the while, what he ought to have done, if he could have done it, he never once attempts to deny the accuracy of the charge preferred by Julian. Such being the case, from the concurrent testimony, positive and negative, both of Julian, and of Cyril, I readily allow, with as much fulness as any Romanist can desire; that the adoration of the wood of the cross existed in the Fourth and Fifth Centuries."—Difficulties of Romanism, p. 12.

But to return to the subject of tradition.

I do not see how the most zealous votary of the Church of Rome could insist upon the claims of tradition more strenuously than they are urged by Basil. He affirms, as the reader has seen, that "of those articles of doctrine and preaching, which are in the custody of the Church, some come to us in scripture itself, some are conveyed to us by a continuous tradition in mystical depositories. BOTH HAVE EQUAL CLAIMS ON OUR DEVOTION, and are received by all, at least by all who are in any respect Churchmen." He even goes so far as to place the traditions of the christian Church upon precisely the same footing as they were placed by the Scribes and Pharisees in the Jewish Church, when they were so severely rebuked by our blessed Lord, saying, *Why do ye also transgress the commandments of God by your tradition? But in vain they*

do worship me, teaching for doctrines the commandments of men. Basil speaks of the Apostles and Fathers secretly conveying "their sacred doctrine in mystic forms, AFTER THE EXAMPLE OF MOSES." Thus does he upon this point completely identify himself, and his admirer the Oxford writer, with the Romanists and the followers of the Talmud, as will appear to every unprejudiced reader by the following quotation from the writings of one who was most profoundly conversant with Rabbinical lore.—"Whoso nameth the Talmud, nameth all Judaism,—and whoso nameth Misna, and Gemara, he nameth all the Talmud: and so saith Levita, 'Hattalmud nehhlaik,' &c. 'The Talmud is divided into two parts; the one part is called Misna, and the other part is called Gemara; and these two together, are called the Talmud.' This is the Jews' council of Trent;—the foundation and ground-work of their religion. For they believe the Scriptures, as the Talmud believes; for they hold them of equal authority: 'Rabbi Tanchum, the son of Hamlai, saith, Let a man always part his life into three parts: a third part for the Scriptures, a third part for Misna, and a third part for Gemara.' Two for one,—two parts for the Talmud for one for the Scripture. So highly do they, Papist-like, prize the vain traditions of men. This great library of the Jews is much like such another work upon the Old Testament, as Thomas Aquinas's 'Catena Aurea' is upon the New. For this is the sum of all their doctors' conceits and descants upon the law, as his is a collection of all the fathers' explications and comments upon the Gospels. For matter, it is much like Origen's books of old, 'ubi bene, nemo melius,' &c.; where they write well, none better,—and where ill, none worse.

The word 'Falmud' is the same in Hebrew, that 'doctrine' is in Latin, and 'doctrinal' in our usual speech. It is (say the Jews) a commentary upon the written law of God. And both the law and this (say they,) God gave to Moses; the

law by day, and by writing,—and this, by night, and by word of mouth. The law was kept by writing still,—this still by tradition. Hence comes the distinction so frequent in Rabbins, of ‘Torah she baccatubh,’ and ‘Torah she begnal peh,’ ‘the law in writing, and the law that comes by word of mouth;’ ‘Moses (say they) received the law from Sinai,’—(this traditional law, I think they mean,) ‘and delivered it to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the great synagogue.’ And thus, like Fame in Virgil, ‘crevit eundo,’—like a snow-ball, it grew bigger with going. Thus do they father their fooleries upon Moses, and elders, and prophets, who (good men) never thought of such fancies; as the Romanists, for their traditions, can find books of Clemens, Dionysius, and others, who never dreamed of such matters. Against this their traditional, our Saviour makes part of his sermon in the mount, Matt. v. But he touched the Jews’ freehold, when he touched their Talmud; for greater treasure in their conceits they had none: like Cleopatra in Plutarch, making much of the viper, that destroyed them.”—Lightfoot’s Works. Vol. iv. p. 15. Pitman’s Edition.

It is well worthy of the attention of those writers, who speak, in the genuine language of Romanism, of “the *Oracle* of tradition fresh from the breasts of the Apostles,” (Vol. i. No. 31. p. 2.) and of “the pure fountains of tradition,” (Vol. i. No. 71. p. 27.) that some of the most pernicious heresies that ever disfigured and mutilated the Christian faith were propagated and extensively embraced in the earliest ages of Christianity; and that the heresiarchs were wont to appeal to tradition in support of their erroneous tenets. These facts plainly demonstrate the necessity of testing tradition by the written word, and the insufficiency of tradition without that word as a safeguard from error. In proof of them, I will adduce the testimony of Evans and of Dr. Burton. The former says that

"even these days of schism are unable to supply us with an adequate conception of the view which presented itself to Ignatius, from his chair at Antioch. THE WORST SECT AMONG US IS FREE FROM THE INSANE EXTRAVAGANCE TO WHICH THE HERESY OF THOSE TIMES PROCEEDED. The latter times were indeed come, and the Churches of Asia were not exempted from the troubles predicted to Ephesus. The Jewish leaven was still fermenting in the Christian mass, and a worse corruption still (if it did not go hand in hand with the other) was the introduction of principles which afterwards became too notorious as maintained by the Gnostic heresy."—Biography of the early Church, p. 56. Again, with reference to the same subject, he observes—"The leaders of the Gnostic heresy were busy and but too successful in propagating their opinions there," (viz. at Rome.) "At that early period the scriptural canon could not have obtained among the generality that implicit and almost intuitively acknowledged authority, both as to contents and extent, which length of time has given it in these days. The bold heretic, therefore, who denied the authority or purity of the received books, and CLAIMED APOSTOLICAL TRADITION FOR HIS OWN FORGERIES OR CORRUPTIONS BY WHICH HE SECONDED HIS PERNICIOUS DOCTRINES, was sure of finding followers from among that large crowd who are ignorant, fond of novelty, or prone to rebel against authority."—Biography of the early Church. By the Rev. R. W. Evans, p. 78.

Dr. Burton, a late very learned Regius professor of Divinity, in his Bampton Lectures quotes the following, amongst other passages, relative to the practice of the Gnostics of appealing to tradition in support of their heretical opinions, one of which is taken from the writings of Irenæus, the other from those of Tertullian. "They say, that Jesus spoke privately in a mystery to his disciples and the Apostles and enjoined them to deliver these things to those who were worthy and would obey

them." "They think that the Apostles did not reveal every thing to every body : for they spoke some things openly and to all ; some in secret to a few : for which reason also St. Paul used these words to Timothy, *O Timothy keep that which is committed to thy trust.*"—An Inquiry into the heresies of the Apostolic Age, by the Rev. Edward Burton, D.D.

Let the reader carefully compare the preceding extracts, from Lightfoot, Evans, and Burton, with the following annotations, on 1 Tim. vi. 20., taken from the Rhemish New Testament and Dr. Fulke's answers to the notes of the Romanists, and he will find that Basil's principle of "a continuous tradition in mystical depositories" was the principle espoused in common by the Talmudists, the Gnostics, and the Romanists.

Rhem. "20 *Depositum.* The whole doctrine of our Christianity, being taught by the Apostles, and delivered to their successors, and coming down from one bishop to another, is called the *Depositum*, as it were a thing laid into their hands, and committed unto them to keep. Which, because it passeth from hand to hand, from age to age, from bishop to bishop, without corruption, change, or alteration, is all one with tradition, and is the truth given to the holy bishops to keep, and not to laymen." &c.

Fulke. "Timothy had nothing committed to him by unwritten tradition, but the doctrine contained in the holy Scriptures, and the government of the Church according to the same. Wherefore, you do but mock the unlearned readers, with a Latin word, which the Apostle used not ; nor any of the ancient fathers did include any such matter (as you pretend) therein. Ambrose useth the word *commendatum*, that which is committed, and saith,—'He admonisheth that those things be kept which were said before,' therefore he speaketh of no unwritten tradition. Theodoret saith, I think he calleth the grace of the Spirit, which he received by ordination, the thing that was

committed to him. But that was not unwritten traditions delivered by the hands of men." &c.

Rhem. "*Falsely called knowledge.* It is the property of all heretics to arrogate to themselves great knowledge, and to contemn the simplicity of their fathers, the holy doctors, and the Church, but the Apostle calleth their pretended skill, *a knowledge falsely so called*, being in truth high and deep blindness. 'Such' (saith Irenæus) 'as forsake the preaching of the Church, argue the holy priests of unskilfulness, not considering how far more worth a religious idiot' (obscure and illiterate person) 'than a blasphemous and impudent sophister, such as all heretics be.' And, again, Vincentius Lirinensis, speaking in the person of heretics, saith, 'Come, O ye foolish and miserable men, that are commonly called Catholics; and learn the true faith which hath been hid many ages heretofore, but is revealed and shewed of late.' &c.—See his whole book concerning these matters."

Fulke. "SUCH HERETICS WERE THE VALENTINIANS AND GNOSTICS, WHICH, NOT CONTENT WITH THE SIMPLE KNOWLEDGE THAT WAS CONTAINED IN THE HOLY SCRIPTURES, DID ARROGATE UNTO THEMSELVES A FAR HIGHER UNDERSTANDING, WHICH NONE COULD ATTAIN UNTO, BUT THEY THAT UNDERSTOOD THE UNWRITTEN TRADITION. 'When they are convicted.' (saith Irenæus) 'out of the Scriptures they fall to accusing the Scriptures themselves, as though they were not perfect: as though they were not of authority sufficient, because they were diversely uttered, and that the truth out of them cannot be found out by them which know not the tradition, for that was not delivered by writing, but by word of mouth.' Join this saying, therefore, to the other two of Irenæus and Vincentius, and you shall make a perfect description of papists; which boast of the truth—of the Church—of tradition, by word of mouth, more certain than the Scriptures; all which is nothing else but *falsely called knowledge*, being

indeed deep blindness and ignorance of the truth, a false brag of the Catholic Church, and a counterfeit boasting of Apostolic tradition, where they have nothing but new vanities and profane novelties : not of words only, but of matters inspired by the devil, maintained by Antichrist, and upholding by tyranny or sophistry, without authority of the holy Scriptures.”—Vid. Rheinish Annotations, with Dr. Fulke’s Confutation in loco.

In opposition to such views on the subject of tradition, whether adopted by Talmudists, Gnostics, Romanists, or the authors of the Oxford Tracts ; I will cite the opinions of Peter Martyr and of Whitby. It is a curious circumstance, deserving of notice, that the former adduces two of the usages recorded by Tertullian and Basil respectively, which appear to meet with the approbation of the writer of the 34th. Tract.—“ Porro taxantur a Paulo Pseudo-apostoli, quod mores et doctrinam prorsus extra Christum inducerent. Videant igitur quam aberrent, qui traditiones contendunt inculcandas, cum eadem neque doceantur ubique in Ecclesiâ, neque semper receptæ fuerint, et tamen Apostolicæ vocantur. Traditio fuit apud Tertullianum, ut baptizatis illico lac et mel darentur, quo sic, ut ipse loquitur, infantarentur. Traditio item fuit ut Eucharistia, et quidem, sub utrâque specie, daretur infantibus tempore Augustini et Cypriani, atque ita daretur ut ad salutem necessaria. Epiphanius in doctrinâ compendiariâ adversus hæreses, traditionem Apostolicam fuisse dicit, ut jejunetur die pro-sabbato, qui dicitur Veneris, quia Christus eo die passus est. Item quartâ feriâ quod Christus eo die in cœlum fuerit assumptus, et cum ageret in terris dixit, Apostolos *non debere jejunare, quandiu secum sponsum haberent.* Additur ibidem et confirmatur ab Augustino in epistolâ ad Cassulanum, traditionem esse ut non jejunetur a Paschâ ad Pentecosten. Est enim traditio, ut confirmat Basilius in libro de Spiritu Sancto, ut per omnes illos dies genubus flexis non adoretur, quod idem asseritur de dominicis diebus. Traditio fuit Apostolica Ephesi

atque in Asiâ, ut Pascha more judæorum servaretur. In Ecclesia Romana traditio Apostolica secus haberi dicebatur. Cum igitur tam variæ sint, et inter se pugnant, non possunt esse viæ Pauli aut Apóstolorum; nam inquit se ubique ac in omni Ecclesiâ idem docuisse. Unde Cyprianus ad Pompeium scribit se non admittere traditiones, nisi quæ in Evangelii, Epistolis Apostolicis, vel Apóstolorum Actis haberentur: quibus ego addo eas, quæ necessariò inferuntur ex sacris literis. Alia, quæcunque afferuntur, incerta sunt, et non ubique recepta. Unde si justus consensus in Ecclesia servari debeat, necessarium est ut in unis sacris literis firmiter ac constanter inhaereamus."—Petri Martyris Loci Communes, p. 772.

Upon 2 Thess. ii. 15. Whitby gives the following annotation,—“ This passage proves not in the least, that in the judgment of St. Paul there were any traditions wholly extra scriptural; that is, such as were neither then committed, nor after to be committed to writing, by himself or any other inspired person; but only, that he himself had not writ all things to them by epistle, being absent, but had preached many things to them being present.

Now that the word which St. Paul preached orally, was after written by St. Luke, his amanuensis and companion, we learn from the tradition of the Church of Christ, recorded by Irenæus and Eusebius.

2. All that the Apostle here exhorts his Thessalonians to do, is to retain the traditions they had immediately received from the mouth of an Apostle, and which he personally had delivered to them; which traditions, when we know them to be such, there is no doubt, but they ought with all reverence to be received. When, therefore, the Church of Rome hath proved, that the traditions which she obtrudes upon us, were immediately received from the mouth of an Apostle, then, and not till then, will this text oblige us to receive them.

3. This text is so far from being an argument for receiving

doctrinal traditions no where writ in Scripture, upon the sole authority of the Church of Rome, or even of the Church Catholic, that it is rather a demonstration, that she is no sure preserver of them, she having actually lost those very traditions touching the *man of sin*, which are mentioned in this chapter, and particularly referred to in this text.—*I told you these things when I was with you* (v. 8.) *now ye know what letteth, wherefore stand fast, holding the traditions* (touching his coming, which when I was with you, I delivered by words, and now hint to you by epistle) and which, as it appeareth by this epistle, and his exhortation, were of great moment to be known. Now, hath this tradition been preserved by the Roman, or by the Catholic Church? Or, must we not confess with Anselm, and their own Estius on the place—‘Truly the Thessalonians knew what letted, but we know it not?’ So that the tradition which the Church received from the Apostles on this matter, is wholly lost. How, therefore, can she be relied on as a sure preserver, and a true teacher of traditions, which hath confessedly lost one of great moment, deposited with the Thessalonians, and the Primitive Church?”—Vid. Whitby in loco.

The conclusion which may be drawn from all that has been here said on the subject of tradition cannot be better expressed than in the words of Bishop Marsh.—“Upon the whole, then, we may safely infer, that there is no foundation whatever for the alleged existence of those divine and Apostolical traditions which are made to constitute an unwritten word, or tradition as a rule of faith. The Church of England, therefore, acted wisely in rejecting that rule. AND WHEN WE FURTHER CONSIDER THE CONSEQUENCES OF THAT REJECTION, WHEN WE CONSIDER THE LOAD OF SUPERSTITION, FROM WHICH WE WERE FREED BY MEANS OF THAT REJECTION, WE MAY WELL ASSERT, THAT THE REJECTION OF TRADITION, AS A RULE OF FAITH, WAS THE VITAL PRINCIPLE OF THE REFORMATION.”

—A comparative View of the Churches of England and Rome.
By Herbert Marsh, D.D. Bishop of Peterborough, p. 74.

On the supremacy and paramount authority of Scripture, the two following extracts from the incomparable works of Bishop Jewel, together with a third taken from a scarce and valuable publication entitled “A Collection of Cases and other Discourses, lately written to recover Dissenters to the Communion of the Church of England,” may possibly recommend themselves to the reader by the circumstance of their not having before fallen in his way. The latter is borrowed from a treatise written by Dr. Fowler, who was made Bishop of Gloucester in the year 1691. The treatise forms one of the “Collection of Cases,” and was written in order to vindicate the Church of England from the charge of symbolizing with the Church of Rome.

“Certainly the learned fathers haue euermore thought, that in such perillous times of dissension in iudgement, it is most behoouefull for the people, to haue recourse vnto the Scriptures. When Paul, and Silas preached at Berrhœa, the people there daily searched and considered the Scriptures, to know, whether that they preached were true, or no. Chrysostome expounding these words, ‘When ye shall see the abomination of desolation standing in the holy place,’ writeth thus: ‘Therefore he commandeth, that Christian men, that will be assured of the true faith, resort vnto nothing else, but onely vnto the Scriptures: FOR ELSE IF THEY HAUE REGARD TO ANY OTHER THING, THEY SHALL BE OFFENDED, AND SHALL PERISH, NOT KNOWING WHICH IS THE TRUE CHURCH: and by meane thereof they shall fall into the abomination of desolation, that standeth in the holy places of the Church.’ In like sort writeth Origen vpon the same place: ‘The soules that be vnskilfull of the word of iustice, because they are easily deceipted, cannot stand without errore in the sight of the abomination of desolation standing in the holy place.’ St.

Hierome saith, ‘At the comming of Christ, the people that was laid asleepe vnder their teachers, shall go to the mountaines of the Scriptures: there shall they finde these mountaines, Moses, the Prophets, and the New Testament. And being occupied in the reading of these mountaines, notwithstanding they finde no man to teach them, yet shall their good will be well allowed, for that they haue fled vnto the mountaines.’ So St. Basil, ‘The holy Scriptures are able both to confirme the godly, and also to confound the vngodly.’ So Chrysostome, ‘WE MAY IN NO WISE BELIEUE THE CHURCHES THEMSELVES, VNLESSE THEY SAY AND DOE SUCH THINGS AS BE AGREEABLE TO THE SCRIPTURES.’”—A Reply unto Mr. Harding’s Answer, p. 396. Bishop Jewel’s Works.

“But what say we of the fathers: Augustine, Ambrose, Hierome, Cyprian, &c.? What shall we thinke of them, or what account may we make of them? They be interpretors of the Word of God. They were learned men, and learned fathers; the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reuerence them, and giue thankes vnto God for them. They were witnesses vnto the truth, they were worthy pillars and ornaments in the Church of God. Yet may they not be compared with the Word of God. We may not build vpon them, we may not make them the foundation and warrant of our conscience, we may not put our trust in them. Our trust is in the name of the Lord.

And thus are we taught to esteeme of the learned fathers of the Church, by their owne iudgement: by that which they haue written, either for the credit of their owne doings, or of the authority which they haue thought due to the writings of others. St. Augustine said of the doctors and fathers in his time, ‘Neither weigh we the writings of all men, be they neuer so worthy and Catholike, as we weigh the Canonicall Scriptures: but that sauing the reuerence that is due vnto them, we may

mislike and refuse somewhat in their writings, if we find that they haue thought otherwise than the truth may beare. Such am I in the writings of others, and such would I wish others to be in mine.' Some things I beleeeue, and some things which they write, I cannot beleeeue. I weigh them not as the holy and Canonicall Scriptures. Cyprian was a doctor of the Church, yet he was deceiued: Hierome was a doctor of the Church, yet he was deceiued: Augustine was a doctor of the Church, yet he wrote a booke of Retractations, he acknowledg'd that he was deceiued. God did therefore giue to his Church many doctors, and many learned men, which all should search the truth, and one reforme another; wherein they thought him deceiued. S. Augustine saith: 'Take away from amongst vs any our own bookes: let the Booke of God come amongst vs: heare what Christ saith: hearken what the truth speaketh.' He is the wisedome of his father, he can not deceiue vs. Again he saith: 'Heare this, The Lord saith: heare not this, Donatus saith, or Rogatus, or Vincentius, or Hilarius, or Ambrose, or Augustine saith.' All these were learned, most of them were holy: yet saith Augustine, we may not yeeld to that which is said by learned men: but we must yeeld our full consent and beleefe to the word of God. Origen saith: 'We must needs call to witnesse the holy Scriptures: for our iudgements and expositions, without those witnesses, carrie no credit.' Marke well: our words and expositions and constructions, unlesse they be warranted by the Scriptures, are not enough, they carry not credit. Augustine saith: 'We offer no wrongs to S. Cyprian, when we seuer any his letters or writings from the Canonicall authoritie of the holy Scriptures.' Thus speaketh Augustine, a doctor of the Church, of Cyprian another doctor also of the Church. Cyprian was a bishop, a learned father, a holie man, and a Martyr of Christ: yet saith Augustine, his word is not the gospell: his word is not the word of God:

there is no wrong done to him, though his writings carry not like credit as the holy Scripture.

I could shew many the like speeches of the ancient fathers, wherein they reuerence the holy Scriptures, as to which only they giue consent without gainsaying : which can neither deceiue nor be deceiued. In this sort did Origen, and Augustine, and other doctors of the Church speake of themselues and of theirs, and the writings of others, that we should so read them, and credit them, as they agreed with the word of God. ‘This kind of writings is to be read, not with a necessitie of beleeuing them, but with a liberty to iudge of them.’ S. Paul saith : *Though that we, or an angell from heauen preach vnto you otherwise, than that which we haue preached vnto you, let him be accursed.* Out of which place, S. Augustine speaketh thus : ‘Whether it be of Christ, or of his Church, or of any thing else whatsoeuer, pertaining either to our life, or to our faith : I will not say, if I my selfe, but if an angell from heauen shall teach vs otherwise than ye haue receiued in the bookees of the law, and in the gospels, hold him accursed.’

Now to conclude this matter, the same father saith : ‘The iudges or doctours of the Church, as men, are often deceiued.’ They are learned : they haue prehemiuence in the Church : they are iudges : they haue the gifts of wisdome and vnderstanding ; yet they are often deceiued. They are our fathers, but not fathers vnto God : they are starres, faire, and beautifull, and bright ; yet they are not the sunne : they beare witnesse of the light, they are not the light. Christ is the sunne of righteousness, Christ is the light, which lightneth euery man that commeth into this world. His word is the word of truth. He is the day-spring which hath visited vs from on high : he came downe from the bosome of his Father : he shall guide our feet into the way of peace. Of him God the Father spake : *This is my welbeloued Sonne in whom I am well pleased,*

heare him. He is the Lambe without spot, out of his mouth goeth a two edged sword. This is he in whom all the ends of the world shall be blessed, heare him, giue heed to his saying, embrace his gospell, beleue his word. Thus much touching the credit and authority which is to be giuen to the writings of ancient fathers.”—A Treatise of the Holy Scriptures, p. 36. Bishop Jewel’s Works.

“ In the fifth and last place, the Church of England is at the greatest distance possible from the Church of Rome, in reference to *the authority on which they each found their whole religion.* As to the Church of Rome, she makes her own infallibility the foundation of faith. For,

1. Our belief of the Divine authority of the Holy Scriptures *themselves*, must, according to *her* doctrine, be founded upon her infallible testimony.

2. As to that prodigious deal which she hath added of her *own* to the doctrines and precepts of the Holy Scriptures, and which she makes as necessary to be believed and practised, as any matters of faith and practice contained in the Scriptures (and *more* necessary too than many of them) the authority of those things is founded upon her unwritten traditions, and the decrees of her Councils; which she will have to be no less inspired by the Holy Ghost, than were the Prophets and Apostles themselves.

But contrarywise, the Church of England doth,

1. Build the whole of her religion upon the sole authority of Divine Revelation in the Holy Scriptures; and therefore she takes every jot thereof out of the Bible. She makes the Scriptures the complete rule of her faith, and of her practice too, in all matters necessary to salvation, that is, in all the parts of religion; nor is there any genuine son of this Church, that maketh any thing a part of his religion that is not plainly contained in the Bible. Let us see what our Church declareth to this purpose, in her Sixth Article, viz., ‘That Holy

Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' So that, as Mr. Chillingworth saith, THE BIBLE, THE BIBLE IS THE RELIGION OF PROTESTANTS: so you see the Bible is the religion of the Protestant Church of England: nor doth she fetch one tittle of her religion either out of unwritten traditions, or decrees of Councils. Notwithstanding she hath a great reverence for those Councils which were not a company of Bishops and Priests of the Pope's packing, to serve his purposes, and which have best deserved the name of General Councils, especially the four first: yet her reverence of them consisteth not in any opinion of their infallibility: as appears by Article Fourteen. 'General Councils may not be gathered together without the commandment and will of princes: and when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared (that is, manifestly proved) that they be taken out of Holy Scripture.'

Let us see again how our Church speaks of the matter in hand, Article Twenty. 'The Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and keeper of Holy Writ'—(that is, as the Jewish Church was so of the Canon of the Old Testament, by whose tradition alone it could be known, what books were Canonical, and what not;

so the Catholic Christian Church, from Christ and his Apostles downwards is so, of the Canon of the new;) 'yet as it ought not to decree any thing against the same, so besides the same ought it not to inforce any thing to be believed for necessity of salvation.' If it be asked *who* is to judge what is agreeable or contrary to Holy Writ? It is manifest that our Church leaves it to *every* man to judge for himself. But it is objected, that it is to be acknowledged that if the Church only claimed a power to decree *rites and ceremonies*; (that is, according to the general rules of doing all things decently and orderly, and to edification, which power all Churches have ever exercised) this may well enough consist with private persons' liberty to judge for themselves: but it is also said in the now cited Article, that the *Church hath authority in controversies of faith*; and accordingly *our* Church hath published Thirty-nine Articles, and requires of the Clergy, &c. subscription to them. To this we answer, That we shall make one Article egregiously to contradict another, and one of the same to contradict itself, if we understand by the authority in controversies of faith, which our Church acknowledges all Churches to have, any more than authority to oblige their members to outward submission, when their decisions are such as contradict not any of the essentials of our religion, whether they be *articles of faith*, or *rules of life*; not an authority to oblige them to assent to their decrees, as infallibly true. But it is necessary to the maintaining of peace, that all Churches should be invested with a power to bind their members to outward submission in the case aforesaid; that is, when their supposed errors are not of that moment, as that it is of more pernicious consequence to bear with them, than to break the peace of the Church by opposing them. And as to the fore mentioned subscription that is required to the Thirty-nine Articles, it is very consistent with our Church's giving all men liberty to judge for themselves, and not exercising

authority (as the Romish Church doth) over our faith, for she requires no man to believe those Articles, but at worst only thinks it convenient that none should receive orders, to be admitted to benefices, &c. but *such as do* believe them (not all as Articles of our faith, but many as inferior truths) and requires subscription to them as a test, whereby to judge who doth so believe them. But the Church of Rome requires **all**, under pain of damnation, to believe all her long bead-roll of doctrines, which have only the stamp of her authority, and to believe them too as Articles of faith; or to believe them with the same Divine faith that we do the indisputable doctrines of our Saviour and his Apostles."—A Collection of Cases, and other Discourses lately written to recover Dissenters to the Communion of the Church of England, p. 308.

I will conclude this long article with two extracts from Le Bas's Life of Wiclf, which together with the preceding quotations, I would recommend to the serious consideration of those who may feel disposed to adopt the intrinsically and essentially Popish principle that "Scriptures and tradition taken together are the joint rule of faith."

"The objections urged at that day, and still more confidently in subsequent ages, by the Romish Church, to the liberty of free access to the Scriptures, are now tolerably well known to every Protestant; and it may very safely be conceded, that there is about them, at first sight, an air of plausibility, which may well render them dangerous and embarrassing to many an honest mind. It is insisted, that the sanctity of the Divine Oracles is tarnished by the rash curiosity of ignorant men; that the Word of God, when cited by all parties, either for refutation or defence, is degraded into an implement of unhallowed warfare; that the appeal to private judgment engenders a spirit of arrogance, a contempt for authority, and a lust for perpetual innovation; that its tendency is to break down the solid unity of the faith, and to shiver it into frag-

ments; to stretch over the Church *the line of confusion and the stones of emptiness* and desolation. And by those writers who have lived since the period of the Reformation, it has been broadly asserted, that the innumerable swarm of sects which have sprung up under this system, are to be regarded as a plague, wherewith the displeasure of heaven hath manifested itself against this insane presumption. The answer to all this, must of course, be now perfectly familiar to every intelligent Protestant. The members of any reformed community will always be prepared to reply, that apparent and external unity is much too dearly purchased by a general sacrifice of private judgment; that schism itself is a less evil than an uniformity of error and corruption; and that no multiplication of divisions could be so pernicious, as the universal prostration of intellect and conscience before the authority of an uninspired tribunal. Such is the point of view, under which the subject unavoidably presents itself to every tolerably well-informed understanding at the present day." * * * * " IT WILL BE SEEN THAT THIS VINDICATION UTTERLY DISCARDS THE NOTION, THAT THERE CAN BE ANY AUTHORITY IN MATTERS OF FAITH, COORDINATE WITH THAT OF THE BIBLE. THE TRADITIONS OF THE CHURCH, THE DECREES OF BISHOPS, POPES, OR COUNCILS, ALL ARE HERE THRUST DOWN TO A RANK IMMEASURABLY BELOW THE EMINENCE OF THE INSPIRED WRITINGS. 'THE SCRIPTURE ALONE IS TRUTH.—THE SCRIPTURE ALONE IS THE FAITH OF THE CHURCH,'—THESE ARE THE GRAND AND SOLID MAXIMS UPON WHICH, AS UPON THE ETERNAL ROCK, WICKLIF BUILT UP THE DEFENCE OF HIS GREAT UNDERTAKING, AND, INDEED THE WHOLE FABRIC OF HIS SCHEME OF REFORMATION. WE HAVE THE VIGOROUS GERM OF PROTESTANTISM, CAST BY HIM WITH A BOLD HAND, INTO THE GENEROUS SOIL OF HIS COUNTRY, THERE TO LIE FOR A LONG AND TEMPESTUOUS PERIOD, TO ALL APPEARANCE DORMANT AND POWERLESS, TILL THE SEASON

SHOULD ARRIVE FOR ITS STARTING INTO LIFE."—*The Life of Wiclid.* By Charles Web Le Bas, M.A., p. 285, and 289.

No. 6.

IT can be no matter of surprise that writers who manifest so marked and decided a leaning to popery as the authors of the Oxford Tracts—a leaning, of which accumulated evidence has been adduced in the preceding pages ; should most carefully avoid any reference to the prophecies which were, I believe, almost, if not entirely, without any exception, applied to the apostate Church of Rome by all the most eminent divines who turned their attention to those prophecies during the first century after the Reformation. But their punctual and exact fulfilment in the whole history of that great apostacy, as well in their general outlines, as in their more minute details, has ever tended to invigorate and confirm the faith of those who have not been under the influence of any such unfavourable bias.

Of these prophecies, the second chapter of the second epistle to the Thessalonians forms a very interesting portion. In this chapter a conspicuous place is held by the *man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God.* As attempts have been made of late years, in different quarters, to introduce dangerous innovations respecting the usual application of this and other predictions to the papal power : dangerous, inasmuch as such varieties of interpretations derogate greatly from the value of prophetic evidence, unsettle the minds of Christians, and render an essential service to the cause of Romanism ; I will here reprint Bishop Jewel's lengthened commentary upon it, which probably is little known, and which I have no hesitation in pronouncing perfectly unanswerable. In doing so,

the orthography of the learned prelate will be retained, as it has been in two previous extracts.

"VERSE 4. Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit in the temple of God, shewing himselfe that he is God."

This the Apostle speaketh of Antichrist. Hee is the man of sinne, and the sonne of perdition. It will be somewhat hard to treat of this matter, and to open the words of this Scripture. Whatsoeuer I shall speake, it will be ill taken of many, and many will doubt of the truth of my speeches; such affection they beare to him whom the Apostle disciphereth to be Antichrist. Albeit, whatsoeuer I wil vtter in opening the Apostle's words, shall be such, as the holy Scriptures and learned writings of the holy fathers haue left vnto vs, and the Church of God hath prooued, and at this day doth prooue to be true. God promised, that Christ should come into the world, euen the Shiloh, vnto whom all the people should be gathered: and that he should be the hope of Israel, and deliuier his people from their sinnes. God made promise of him to Adam and to Abraham, Dauid, &c. The Scriptures are full, and the prophets make often mention of this promise. Old men, and yong men, and all the people waited for the fulfilling thereof, and said: *Send him whom thou wilt send.* And againe: *Ye heauens send the dew from aboue, and let the clouds drop downe righteousness: let the earth open, and let salvation and iustice grow foorth.* And againe: *God will come and saue you.* Thus was euery eie bent vpon him, and euery heart waited for his comming. But when the fulnesse of time was come, *God sent foorth his Sonne made of a woman: that wee might receive the adoption of the sonnes.* *He was in the world, and the world knew him not.* *He came vnto his owne, and his owne received him not.* *Light came into the world, and men loued darkness better than light.* They

come, whose cruelty shall be heauier, and whose continuance shall bee longer than was the cruelty or continuance of any of these. Who shall worke his purpose, not in Ægypt, nor in Babylon, nor in Macedonia: but in the holy place, euen in the Church of Christ, and in the House of God. And this state and continuance of persecution in the Church, is the state of Antichrist.

But what shall he doe whereby hee may be knownen. Paul saith : *Which is an aduersarie.* This shall be the marke whereby you may know him, hee shall set himselfe against God, and against Christ, for hee is an enemy of the crosse of Christ. Why then (say you) are not the Jewes, and Mahomet, and the Turke, either all, or the most wicked of them, so called, seeing they vtterly refuse all Christian religion ? Because none of these sit in the temple of God ; which is the place, where Antichrist shall aduance himselfe: and because Anti-christ shall, not in open shew, set himselfe against Christ, as doth Mahomet, and the Turkes : but subtely and craftily like an euil and vngratious seruant. He will not openly speake his blasphemies, or spit at the gospell of God, or defie the name of Christ: but hee wil call himselfe, The seruant of God ; perhaps, The vicar of Christ ; and perhaps, The seruant of God's seruants ; or perhaps, The head, or the chiefe member of the Church. He shall say, he is led with the zeale of God's house, and shall doe nothing lesse: for hee shall seeke himselfe. He shall say, he seeketh the glory of God, when all that he doth is for the enriching and ambitious inlarging of his owne worldly pompe and vanity.

In matters of princes, if any man take vpon him the name of an embassador, or deputy to a prince, hauing no commission thereto, and in this boldnesse presume to leuie and raise a power, and force the subiects to follow him : although he worke all this vnder the name, and by the colour of the prince's authority (as is the manner of rebels to doe) yet hee is a traitor,

and his doings are not well thought of because he dealeth in the prince's matters without warrant from the prince. Euen so Antichrist, he shall come in the name of Christ, yet will he doe all things against Christ, and vnder pretence and colour of seruing Christ, hee shall deouore the sheepe and people of Christ: hee shall deface whatsoeuer Christ hath taught: hee shall quench that fire which Christ hath kindled: hee shall root vp those plants which Christ hath planted: hee shall vndermine that house which Christ hath built.

Hee shall be contrary to Christ: his faith contrary to the faith of Christ: and his life contrary to the life of Christ. Is any man desirous to know Antichrist? His comming shall be notable, it shall astonne the world. By this marke you may know him: hee shall be contrary to Christ. To shew you at large this contrariety by comparison of things contrarie in Christ and Antichrist, would aske long time. It shall be sufficient, we consider only some few wherein they are manifestly contrarie, that by them, iudgement may be made of the residue.

Saint Paul saith: *With one offering hath he consecrated for euer them that are sanctified.* And againe: *Wee are sanctified by the offering of the body of Iesus Christ once made.* What is he then that saith, I make priests to offer a daily sacrifice for the sinnes of the people: by whom the offering vp of the body of Christ is made euery day? He is contrary to Christ, he is Antichrist. Saint Paul saith: *God hath appointed Christ ouer all things to bee the head of the Church.* What is he then which saith, I am the head of the Church? which saith, All the Churches of God are knit in me: you must vnderstand as I vnderstand: you must heare with mine eares, and see with mine eies: I will gourne and direct you? He is contrary to Christ, this is Antichrist. Christ ordained that the *Communion should bee ministred under both kinds.* What is he then that deliuereith it to the people

but vnder one kind? He is contrary to Christ. He breaketh the first institution of the Lord's supper, he is Antichrist.

Christ saith: *My kingdome is not of this world.* What is hee then which saith: I am lord of lords, and king of kings, I haue right to both swords: my power and authoritie reacheth ouer all the kingdomes of the world? Hee is contrary to Christ, hee is Antichrist. *Christ washed his disciples' feet.* What is hee then that giueth his feet to be kissed of kings and emperors? He is contrary to Christ, he is Antichrist. *Christ paid tribute to Cæsar.* What is he then that exempteth himselfe and his clergie from the temporall sword and authority? He is contrary to Christ, he is Antichrist. Christ allowed marriage, and reprooued fornication. What is he then that alloweth fornication, and forbiddeth marriage? He is contrary to Christ, he is Antichrist. Christ saith: *Search the Scriptures.* What is he then which saith, Giue not that which is holy to dogs, neither cast pearles before swine: ye may not search the Scriptures? He is contrary to Christ, he is Antichrist. These be the certaine and vndoubted markes of Antichrist.

So that he doth sit in the temple of God. That is, he is holy, and without force of any danger. He is not driuen to hide himselfe in a corner: he is exalted in the eie, and in the heart of the world. He beareth rule in the conscience of men. He hath the keies to open and shut at his pleasure. He maketh kings and princes become his subiects. Hee ruleth them, not by sword or speare only, but by pretence of religion: he telleth them all things are put in subiection vnder his feet: that he is the vicar of Christ: that his word must be taken as the word of God. So he sitteth in the temple of God, as if he were God.

The godly preachers sit also in the temple of God: they are the ministers of Christ, and disposers of the secrets of God. There they expound the Scriptures, and shew the good and

acceptable will of God. There they exhort, and teach, and reprooue, and correct, and instruct the people in righteousnesse. Antichrist sitteth not in the Church after this sort. He teacheth not, nor exhorteth the people. He maketh that no part of his office. How sitteth he then? what shall he say? what shall he doe? The Apostle telleth us: *He exalteth himself against all that is called God, or that is worshipped.* He shall be honoured with the honour that is due vnto God. He shall shine and glitter in golde and precious stones. He shall be caried vpon the shoulders of men, and waited vpon by kings, and princes, and great estates. So shall he be contrary to Christ.

Christ was humble and lowly. The prophet, in his owne person, speaketh of him: *I am a worme, and not a man: a shame of men, and the contempt of the people.* And the Apostle saith: *He humbled himselfe, and became obedient unto the death, euen the death of the crosse.* Behold his parents, his birth, his cradle: behold his life, his disciples, his doctrine, and his death. All were witnesses vnto his humility. He saith of himselfe: *The Sonne of man hath not whereon to rest his head.* And to his disciples he saith: *The kings of the Gentiles raigne ouer them, and they that beare rule ouer them are called gracious lords: but you shall not be so.* And againe: *Learne of me, that I am meeke and lowly in heart: and yee shall finde rest vnto your soules.*

Now on the other part take view of Antichrist. Behold his birth, his place, his chaire, his estate, his doctrine, his disciples, and all his life. You shall see nothing but pompe and glory. Gregory calleth him the king of pride. He is proud in life, proud in doctrine, proud in word, and proud in deedes. He is like vnto Lucifer, and setteth himselfe before his brethren, and ouer nations and kingdomes. He maketh euery knee to bow downe to him and worship him: hee maketh kings to bring him water, to cary his traine, to hold his cup, to beare

his dish, to lead his bridle, and to hold his stirrup : he claimeth power ouer heauen and earth : he saith he is lord ouer all the world, the lord of lords, and the king of kings : that his authority reacheth vp into heauen, and downe into hell : that he can command the angels of God : that he condemneth whom he will condemne : that he maketh saints at his pleasure : that whatsoeuer he blesseth, is blessed : and that it is cursed whatsoeuer he curseth.

He selleth merits, the forgiueness of sines : the sacrifice for the quicke and the dead. He maketh merchandize of the soules of men. He laieth his filthy hands vpon the Lord's anointed. He remoueth kings and deposeth the states and princes of the world. This is Antichrist. This is his power. Thus shall he worke and make himselfe manifest. So shall he sit in the temple of God. The people shall wonder at him, and shall haue him in reuERENCE : they shall say, Who is like vnto the beast ? who is so wise, so mighty, so godly, so vertuous, so holy, so like vnto God ? So intolerable and monstrous shall be his pride.

It were much for him to sit in the seat and to occupy the roome of an earthly king or emperour. But hee shall take vpon him the authority and the name of God, the name of the liuing Lord, the name of God which hath made heauen and earth, euen the name of God the Father of our Lord Iesus Christ. And in this pride he shall exceed all others that haue beene wicked. The Pharisees and the Scribes were wicked : yet none of them did sit in the temple of God, shewing himselfe that he was God. Arius, Nestorius, Montanus, Valentinus, were wicked heretickes ; yet they neuer tooke vpon them the name of God. What should I say of this blasphemy ? or in whom may we finde the like ? Mahomet was a Turke, and a false prophet, and a deceiuere of the people ; yet hee tooke not vpon him the name of God. This point and reach of vngodlinesse belongeth only to Antichrist. He shall sit in the

place of God in iudgements: he shall shew himselfe out of that place as if he were God. Irenæus saith: ‘Whereas he is but a seruant, he will be worshipped as if he were God.’

But some will say, Antichrist shall bee mortall as other men, borne of a mortall father and mother: he shall know, that he shall die: and that hee is but dust, and shall returne againe into dust: that he cannot make himselfe, no that he cannot make the least, and vilest of all creatures. How then will he proclaine himselfe to be an immortall God? How will hee call himselfe God that made heauen and earth? or God which had no beginning, nor shall haue any end? No, this is not the meaning of these words. He shall not so thinke of himselfe, nor so say. I will tell you after what sort hee shall sit in the temple of God, and how the world shall receiue him and reuerence him as God. He shall take to himselfe that supreme authoritie, and prerogatiue, which appertaineth onely to GOD by nature. Although hee bee but a man, yet in office hee will bee accounted as GOD. Hee shall compare his lawes with the lawes of GOD. Hee shall say, his word is the word of GOD. Whatsoeuer hee saith, hee shall say, it is the voice of the Spirit of GOD: of the same authoritie, that is the gospell of Christ: no man may breake it: no man may touch the credit thereof: if any man withstand it, he must thinke he doth sacrilege, committeth blasphemy, and sinneth against the Holy Ghost. Againe, he shall breake the lawes of God to vphold his owne, and shall pull downe God to set vp himselfe. Such shall be the power and authoritie of Antichrist: so shall he possesse the consciences of the people: so shall he sit as an idol in their hearts: so shall he stand in the place of God, and shew himselfe that he is God. The people shall receiue his doctrine, and beleue his word. They shall fall downe before him and worship him. They shall say, Who is like vnto the beast? What creature is so beautiful as he? They shall honor him as God. But what is he, which hath suffered

himselfe to be so called ? Who is he which hath beene called by the name of God ? of all the creatures which haue professed the faith of Christ, of all the kings, or bishops, or priests, or lay people that euer were in the Church of God, who euer required to be called by the holy name of God ? or who euer liked well of them which so called him ? who hath beene so wicked ? who hath euer so much forgotten himselfe ? in what place hath he dwelt ? or what hath he beene ?

Here, mee thinketh I see the secret motions of your heart. You looke that I should name the bishop of Rome, that it is he which hath suffered himselfe to be called by the name of God ; I will not tell you in mine owne words. Unlesse the bishop himselfe so speake, I will not tell you. Marke then, and witnesse of my indifferencie, whilst I speake hereof, that I follow not affection, but deale vprightly. Therefore, I say againe, vnlesse the bishop himselfe suffer himselfe to be called by the name of God, I will not say of him so. Then let vs see what he hath written of himselfe, and what he hath suffered others to write. Pope Nicholas saith : ‘It is well knowne that the pope, of the godly prince Constantine, was called God.’ And, therefore, pope Pius, in his Bull, saith : ‘No man dare disobey her, or her will, or commandements, or lawes vpon paine of our curse.’

The pope was well content to suffer Christopher Marcellus, one of his parasites in the Counsell of Laterane, to say unto him : ‘Thou art another god in earth.’ The pope is content in such sort to haue a diuision of tenures made between him and God, as the poet sometime flatteringly wrote : ‘The emperor parteth his rule, and holdeth halfe with Iupiter.’ In the extraugants it is set downe : ‘Our lord god the pope.’ Marke these words : ‘Our lord god the pope.’ In them the pope is called ‘lord,’ and is called ‘god.’ Oh mercifull Lord God ! which from thy heauens beholdest this vanitie, how great is thy mercy in suffering this ? I deuise not this. His

owne bookeſ, his owne doctours, his owne decrees and decretals ſpeake it and ſet it down. ‘To beleeue that our lord god the pope might not decree as he decreed, it were a matter of heresie.’ It is ſo written there, he hath heard it, he hath ſeen it, he knoweth it is ſo, yet he ſuffereth it to goe abroad, and thereby ſuffereth himſelfe to be called God.

He hath burnt many ſaints of God, and holy men for no other cauſe, but for the profession of the gospell. He hath in many places burnt the holy bible, and ſuch bookeſ as teach nothing but godlinesſe. Where did he euer burne? what ſpeake I of burning? where may it appeare that euer he controuled any for ſo writing, or called in ſuch ſpeeches?

One of them ſeemeth to take shame of this shameleſſ and blaſphemous ſtyle or title. He ſeeketh friendly to temper, and qualifie, and take vp the matter. ‘Thou art neither God nor man: in a manner thou art neither of both: but rather a meane betweene both.’ That is, thou art not ſo high as God, nor yet ſo base as man. Whom then ſhall wee imagine him to bee? is hee an archangell, or angell, or a ſpirit of the aire? God giue him grace to ſee his owne vanitie: that hee may know hee is but a miſerable and mortall man: that hee may know that a time ſhall come when his hypocriſie and diſſimulation ſhall bee diſcloſed. God giue him grace to become godlie, as becommeth the man of God. That hee may indeed bee the minister of Christ, and diſpoſer of the ſecrets of God: that hee may ſerue GOD in truthe, in holinesſe and righteouſnesſe all the daies of his life. But you ſay, the pope at this day is not called God. Hee rather abaseth himſelfe and writeth himſelfe by a title of humilitie, and is called ſo: ‘The ſeruant of ſeruants.’ Bee it ſo, that hee is ſo called, and ſo written. Yet hee is king of kings, and lord of lords. This ſeruant ſaith, I doe make holy the vnholy: I do iuſtifie the wicked: I do forgiue ſinnes. I open, and no man shutteth. This ſeruant can ſay, Whosoeuer obeith not me hee ſhall be rooted out.

This seruant may dispence for any commandement of the old and new testament. ‘This seruant hath Christ’s lieutenantship not onely ouer things in heauen, ouer things in earth, and ouer things in hell: but also ouer the angels both good and bad.’ No man may iudge this seruant. For they say, ‘The pope is exempted from all law of man.’ And againe, ‘Neither all the clergy, nor all the whole world, may either iudge or depose the pope.’ Such a power this seruant of seruants claimeth to himselfe. What greater power may be giuen vnto God? what angell, what archangell euer had the like power?

And this power, euen at this day, pope Pius challengeth as proper to his seat. That he hath the authority which is due to Christ, ouer his Church that no man may iudge him, nor say he doth erre, nor aske why he doth so. He is inuested in the priuiledge of his Church, and loseth no one iot of his dignity. It is yet good at this day which hath beene set downe: ‘It is sinne, as great as sacrilege, or Church-robbing, to reason of any the pope’s doings.’ These be their owne words. God knoweth, before whom we stand this day, they be their owne words, and not mine. Thus doth hee sit in the temple of God, shewing himselfe that he is God.

And therefore may we say, as sometimes said Eusebius: ‘This is an euident token that they hate God, because they will haue themselues called by the name of God.’ Or as Gregory, who speaking of Antichrist, said: ‘Whereas he is a cursed man, and not a spirit, he faineth himselfe, by lying, to be a god.’—Bishop Jewel, on the Thessalonians, in loco.

The following quotation from Southey’s “Book of the Church” may be regarded as containing a summary of what has been presented to the reader from the writings of Bishop Jewel relative to 2 Thess. ii. 4.—

“If such then were the power of the Clergy, even of the meanest priest, what must be attributed to their earthly head, the successor of St. Peter? They claimed for him a plenitude

of power; and it has been seen that he exercised it over the Princes of Christendom in its fullest meaning. According to the Canons, the Pope was as far above all Kings, as the sun is greater than the moon. He was King of Kings, and Lord of Lords, though he subscribed himself the Servant of Servants. His power it was which was intended, when it was said to the Prophet Jeremiah, ‘Behold, I have this day set thee over the nations and the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.’ It was an incomprehensible and infinite power, because, ‘great is the Lord, and great is his power, and of his greatness there is no end.’ The immediate and sole rule of the whole world belonged to him by natural, moral, and divine right; all authority depending upon him. As supreme King, he might impose taxes upon all Christians; and the Popes declared it was to be held as a point necessary to salvation, that every human creature is subject to the Roman Pontiff. That he might lawfully depose Kings, was averred to be so certain a doctrine, that it could only be denied by madmen, or through the instigation of the Devil; it was more pernicious and intolerable to deny it, than to err concerning the sacraments. And, indeed, God would not have sufficiently provided for the preservation of his Church, and the safety of souls, if he had not appointed this power of depriving or restraining apostate princes. All nations and kingdoms were under the Pope’s jurisdiction, for to him God had delivered over the power and dominion in heaven and earth. Nay, he might take away kingdoms and empires, with or without cause, and give them to whom he pleased, though the sovereign, whom he should depose, were in every respect not merely blameless, but meritorious: it was reason enough for the change that the Pope deemed it convenient. The Spouse of the Church was Vice-God: men were commanded to bow at his name, as at the name of Christ; the proudest sovereigns waited upon him

like menials, led his horse by the bridle, and held his stirrup while he alighted; and there were ambassadors, who prostrated themselves before him, saying, O thou, that takest away the sins of the world, have mercy upon us!

The advocates of the Papal power proclaimed, that any secular laws which might be passed against a decree of the Roman Pontiff, were in themselves null and void; and that all pontifical decrees ought for ever to be observed by all men, like the Word of God, to be received as if they came from the mouth of St. Peter himself, and held like Canonical Scripture. Neither the Catholic faith, nor the four Evangelists, could avail those who rejected them, this being a sin which was never to be remitted. Christ had bestowed upon the Pope, when he spake as such, the same infallibility which resided in himself. And were he utterly to neglect his duty, and by his mis-conduct drag down innumerable souls to hell with him, there to be eternally tormented, no mortal man might presume to reprove him for his faults. Even this monstrous proposition has been advanced, that although the Catholic faith teaches all virtue to be good, and all vice evil; nevertheless, if the Pope, through error, should enjoin vices to be committed, and prohibit virtues, the Church would be bound to believe that vices were good, and virtues evil, and would sin in conscience were it to believe otherwise. He could change the nature of things, and make injustice justice. Nor was it possible that he should be amenable to any secular power, for he had been called God by Constantine, and God was not to be judged by man: under God, the salvation of all the faithful depended on him, and the commentators even gave him the blasphemous appellation of our Lord God the Pope! It was disputed in the schools, whether he could not abrogate what the Apostles had enjoined, determine an opinion contrary to theirs, and add a new article to the Creed; whether he did not, as God, participate both natures with Christ; and

whether he were not more merciful than Christ, inasmuch as he delivered souls from the pains of purgatory, whereas we did not read that this had ever been done by our Saviour. Lastly, it was affirmed, that he might do things unlawful, and thus could do more than God !

All this was certain, because the Church was infallible. Where this infallibility resided, the Romanists have differed among themselves, some vesting it in the Pope, others requiring the concurrence of a General Council. Infallible, however, it was determined that the Roman Catholic Church must be, and thus the key-stone was put to this prodigious structure of imposture and wickedness."—Southey's Book of the Church, pp. 316—320.

After all, however, it is unnecessary to go back to any remote or distant period, for evidence to shew that this verse may with invincible truth be applied to the Popish Hierarchy, when viewed in connexion with the Pope as their legitimate head. For, is it not an awful invasion of the Divine prerogative for man to presume to suppress a commandment which was delivered with the utmost solemnity by Jehovah from mount Sinai—with *thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled?* Who can presume to repeal a law and substitute others in its place, but the law-giver himself? Yet this is actually done in the catechetical instructions imparted to the youthful members of the Church of Rome in Ireland.

I have in my possession a Catechism bearing date 1832, and being the 26th edition, which has this title page, "The most Rev. Dr. James Butler's Catechism, revised, enlarged, approved, and recommended by the four R. C. Archbishops of Ireland, as a general Catechism for the kingdom."—In it the Ten Commandments are thus given,—

"Q. Say the Ten Commandments of God.

- A. 1. I am the Lord thy God; thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honour thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods. Exod. xx."

In this rehearsal of the Commandments there is exhibited a combination of impiety and fraud. The impiety predicted in 2 Thess. ii. 4., is exemplified in the entire omission of the second Commandment. The *deceiveableness of unrighteousness* mentioned in the 10th verse of the same chapter, is displayed in the division of the Tenth Commandment into two, for the obvious purpose of making up the complement of ten.

Now let us see what commandments are substituted in the room of the one which is suppressed.

"Q. Are there any other commandments besides the Ten Commandments of God?

A. There are, the commandments or precepts of the Church, which are chiefly six.

Q. Say the six commandments of the Church.

A. 1. To hear Mass on Sundays, and all holy-days of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive worthily the blessed Eucharist at Easter, or within the time appointed.

5. To contribute to the support of our pastors.

6. Not to solemnize marriage at the forbidden times, nor to

marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church, nor clandestinely."

If any one should doubt whether these commandments of the Church are regarded by Romanists as equally obligatory with the ten commandments, the two concluding questions and answers of the 21st. Lesson of this Catechism will remove any such doubt.

"Q. Do the precepts of the Church oblige under pain of mortal sin ?

A. Yes; *He that will not hear the Church, says Christ, let him be to thee as the heathen and the publican.*

Q. What is necessary to keep the commandments of God and of his Church ?

A. The grace of God, which is to be obtained chiefly by prayer and the sacraments."

After the luminous and unanswerable exposition of 2 Thess. ii. 4., which has been presented to the reader from the writings of Bishop Jewel, it seems almost superfluous to add any thing more for its elucidation: nevertheless, that nothing may be wanting for this purpose, and that an additional insight may be afforded into "the high gifts and strong claims of the Church of Rome and its dependencies on our admiration, reverence, love, and gratitude," I will conclude this article of the appendix with an extract from the late Mr. Davison's valuable work on prophecy:—"The Hierarchy of the Church of Rome," observes this original and highly gifted writer, "has, in its day, fulfilled every iota of St. Paul's prophetic description. The claims of infallibility which the Roman See has arrogated to itself; the demand of an implicit faith in its doctrines, those doctrines many of them the most contradictory to Christianity; the tyranny of its tribunals over the consciences of men; the blasphemous titles of address and impious homage which its pontiff has heretofore extorted or accepted; the dominion over other Churches which it has assumed: assumed without jus-

tice, and exercised without reason or mercy; perfectly agree with the pride of that rival enemy of God, seated *in God's temple*, figured out by the Apostle. For these inordinate pretensions are all of them, in the strictest sense, invasions of the honour and supreme rights of God, due to him alone, or to the authority of his inspired word. Romish infallibility disputing precedence with his authentic truth; traditions disfiguring his attributes and his worship; a servility and prostration of the conscience to man, dethroning God from his dominion over the believer's understanding: these are the usurpations of the Roman Hierarchy, concentrated in its head, which fall nothing short of the character of *that man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped*: either God or Jesus Christ his Son:—so that *he as God, sitteth in the temple of God, making a shew of himself that he is God*:—a character which might have defied credibility, had it not been as truly verified, as accurately foretold.—Discourses on Prophecy, in which are considered its structure, use and inspiration. By the Rev. John Davison, B. D. late Fellow of Oriel College, Oxford, p. 474.

No. 7.

As this appendix is swelling into dimensions much larger than I had originally contemplated, I must forbear from entering upon a subject which would open a wide and interesting field of inquiry, viz., the most successful method of discriminating between sound and erroneous interpretations of the Scriptures, and of deriving from them whatever knowledge is requisite for faith and practice. To the brief observations which were made upon this subject in the Charge, I will content myself with here adding extracts from “Archbishop Parker’s Preface before a New Translation of the Old Testament, set forth by him,” together with some quotations taken from a most eloquent and impressive Sermon of Bishop Jeremy Taylor’s, on John vii.

17., preached to the University of Dublin, and entitled "Via Intelligentiae."

"Of all the sentences pronounced by our Saviour Christ, in his whole doctrine, none is more serious or more worthy to be borne in remembrance, than that which he spake openly in his gospel, saying: *Search ye the Scriptures; for in them ye think to have eternal life, and those they be which bear witness of me.* These words were first spoken unto the Jews by our Saviour: but by him in his doctrine meant to all. For they concern all, of what nation, of what tongue, of what profession soever any man be. For to all belongeth it to be called unto eternal life, so many as by the witness of the Scriptures desire to find eternal life." * * * * "Christ calleth them not only to the single reading of Scriptures, (saith Chrysostom) but sendeth them to the exquisite searching of them: for in them is eternal life to be found, and they be (saith himself) *the witness of me.* For they declare out his office, they commend his benevolence towards us, they record his whole work wrought out for us, to our salvation. Antichrist, therefore, he must be, that, under whatsoever colour, would give contrary precept or counsel to that which Christ did give unto us. Very little do they resemble Christ's loving Spirit, moving us to search for our comfort, that will discourage us from searching, or that would wish ignorance or forgetfulness of his benefit to reign in us: so that they might, by our ignorance, reign the more frankly in our consciences, to the danger of our salvation. Who can take the light from us in this miserable vale of blindness, and mean not to have us stumble in the paths of perdition, to the ruin of our souls? Who will envy us this bread of life, prepared and set on the table, for our eternal sustenance, and mean not to famish us; or, instead thereof, with their corrupt traditions, and doctrines of man, to infect us? *All the whole Scripture, saith the holy Apostle St. Paul, inspired from God above, is profitable to teach, to reprove, to reform, to instruct*

in righteousness, that the man of God may be sound and perfect, instructed to every good work.

Search, therefore, good reader (in God's name) as Christ biddeth thee, the holy Scripture, wherein thou mayest find thy salvation. Let not the volume of this book (by God's own warrant) depart from thee: but occupy thyself therein in the whole journey of this thy worldly pilgrimage, to understand thy way how to walk rightly before him all the days of thy life. Remember that the prophet David pronounceth him the *blessed man, which will muse in the law of God both day and night.* Remember that he calleth him *blessed, which walketh in the way of the Lord,* which will search diligently his testimonies, and will, in their whole heart, seek the same. Let not the covert suspicious insinuations of the adversaries, drive thee from the search of the holy Scriptures, either for the obscurity which they say is in them, or for the inscrutable hidden mysteries they talk to be comprised in them, or for the strangeness and homeliness of the phrases they would charge God's book with. Christ exhorteth thee, therefore, rather for the difficulty of the same, to search them diligently. St. Paul willeth thee to have thy senses exercised in them, and not to be a child in thy senses, but in malice. Though many things may be difficult to thee to understand, impute it rather to thy dull hearing and reading, than to think that the Scriptures be insuperable to them, which, with diligent searching, labour to discern the evil from the good. Only search with an humble spirit; ask in continual prayer; seek with purity of life; knock with perpetual perseverance; and cry to that good Spirit of Christ, the Comforter. And surely to every such asker it will be given; such searchers must needs find; to them it will be opened. Christ himself will open the Scriptures, not to the proud, or the wise of the world: but to the lowly and contrite in heart. For *he hath the key of David, who openeth and no man shutteth, who shutteth and*

no man openeth. For, as this Spirit is a benign and liberal Spirit, and will be easily found of them, which will early in carefulness rise to seek him ; and, as he promiseth, he will be the Comforter from above to teach us, and to lead us into all the ways of truth, if that in humility we bow unto him, denying our own natural senses, or carnal wits and reasons : so he is the Spirit of purity and cleanliness, and will recede from him, whose conscience is subject to filthiness of life. Into such a soul this heavenly wisdom will not enter. For all perverse cogitations separate us from God. And then how busily soever we search this holy table of the Scripture, yet will it then be a table to such to their own snare, a trap, a stumblingblock, and a recompence to themselves. We ought, therefore, to search, to find out the truth, not to oppress it, we ought to seek Christ, not as Herod did, under the pretence of worshipping him, to destroy him ; or as the Pharisees searched the Scriptures to disprove Christ, and to discredit him, and not to follow him ; but to embrace the salvation which we may learn by them."—Appendix to Strype's Life of Archbishop Parker, p-p. 128—130.

"I know," says Bishop Taylor, when addressing the members of the University of Dublin, "I am in an auditory of inquisitive persons, whose business is to study for truth, that they may find it for themselves and teach it unto others : I am in a school of prophets and prophets' sons, who all ask Pilate's question, *What is truth ?* You look for it in your books, and you tug hard for it in your disputations, and you derive it from the cisterns of the fathers, and you enquire after the old ways, and sometimes are taken with new appearances, and you rejoice in false lights, or are delighted with little umbrages and peep of day. But where is there a man, or a society of men, that can be at rest in his enquiry, and is sure he understands all the truths of God ? where is there a man but the more he studies and enquires, still he discovers nothing so

clearly as his own ignorance? This is a demonstration that we are not in the right way, that we do not enquire wisely, that our method is not artificial. If men did fall upon the right way, it were impossible so many learned men should be engaged in contrary parties and opinions. We have examined all ways but one, all but God's way: let us (having missed in all the other) try this: let us go to God for truth; for truth comes from God only, and his ways are plain, and his sayings are true, and his promises *Yea* and *Amen*: and if we miss the truth it is because we will not find it: for certain it is, that all that truth which God hath made necessary, he hath also made legible and plain, and if we will open our eyes we shall see the sun, and if *we will walk in the light, we shall rejoice in the light*: only let us withdraw the curtains, let us remove the *impediments and the sin that doth so easily beset us*; that is God's way. Every man must, in his station, do that portion of duty which God requires of him, and then he shall be taught of God all that is fit for him to learn. There is no other way for him but this:—*The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do thereafter.* And so said David of himself:—*I have more understanding than my teachers, because I keep thy commandments.* And this is the only way which Christ hath taught us; if you ask, *What is truth?* you must not do as Pilate did, ask the question, and then go away from him that only can give you an answer; for as God is the author of truth, so he is the teacher of it: and the way to learn it is this of my text. For so saith our blessed Lord:—*If any man will do his will, he shall know of the doctrine, whether it be of God or no.*" * * * *

"There is in every righteous man a new vital principle; the Spirit of grace is the Spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies: and as the

soul of a man is the cause of all his vital operations, so is the Spirit of God the life of that life, and the cause of all actions and productions spiritual. And the consequence of this is what St. John tells us of:—*Ye have received the unction from above, and that anointing teacheth you all things.* All things of some one kind: that is, certainly, *all things that pertain to life and godliness*: all that by which a man is wise and happy. We see this by common experience. Unless the soul have a new life put into it, unless there be a vital principle within, unless the Spirit of life be the informer of the spirit of the man, the Word of God will be as dead in the operation as the body in its powers and possibilities.” * * *

“A good life is the best way to understand wisdom and religion, because by the experiences and relishes of religion there is conveyed to them such a sweetness, to which all wicked men are strangers: there is, in the things of God, to them which practice them, a deliciousness that makes us love them, and that love admits us into God’s cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the Spirit of Christ, it is turned quickly into experience; when our faith relies upon the principles of Christ, it is changed into visions: and so long as we know God only in the ways of man, by contentious learning, by arguing and dispute, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty, and much conjecture. But when we know him λόγῳ ἀποφαντικῷ, γαληνῇ νοερᾷ, with the eyes of holiness, and the intuition of gracious experiences, with a quiet spirit and the peace of enjoyment; then we shall hear what we never heard, and see what our eyes never saw: then the mysteries of godliness shall be opened unto us, and clear as the windows of the morning. And this is rarely well expressed by the Apostle:—*If we stand up from the dead and awake from sleep, then Christ shall give us light.*

For although the Scriptures themselves are written by the Spirit of God, yet they are written within and without: and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves, and interpreting the mysterious sense of the Spirit, convincing our consciences and preaching to our hearts; to look for Christ in the leaves of the gospel, is to look for the living amongst the dead. There is a life in them, but that life is (according to St. Paul's expression) *hid with Christ in God*: and unless the Spirit of God be the *Promo-condus*, we shall never draw it forth.

Human learning brings excellent ministeries towards this: it is admirably useful for the reproof of heresies, for the detection of fallacies, for the letter of the Scripture, for collateral testimonies, for exterior advantages; but there is something beyond this, that human learning, without the addition of Divine, can never reach. Moses was learned in all the learning of the Egyptians; and the holy men of God contemplated the glories of God in the admirable order, motion and influences of the heaven: but beside all this, they were taught of God something far beyond these prettinesses. Pythagoras read Moses' books, and so did Plato; and yet they became not proselytes of the religion, though they were learned scholars of such a master. The reason is, because that which they drew forth from thence was not the life and secret of it.

Tradidit arcano quodcunque Volumine Moses.

There is a secret in these books, which few men, none but the godly, did understand: and though much of this secret is made manifest in the gospel, yet even here also there is a letter and there is a spirit: still there is a reserve for God's secret ones, even all those deep mysteries which the Old Testament covered in figures, and stories, and names, and prophecies, and

which Christ hath, and by his Spirit will yet reveal more plainly to all that will understand them by their proper measures. For although the gospel is infinitely more legible and plain than the obscurer leaves of the law, yet there is a seal upon them also : *Which seal no man shall open but he that is worthy.* We may understand something of it by the three children of the captivity ; they were all skilled in all the wisdom of the Chaldees, and so was Daniel : but there was something beyond that in him : *The wisdom of the most high God was in him,* and that taught him a learning beyond his learning."—A Course of Sermons for all the Sundays of the Year. By the Right Rev. Jeremy Taylor, D. D., late Lord Bishop of Down and Connor. Part 2nd., p. p 102. 108. 111, folio edition.

No. 8.

THE deference which is due to the authority of the fathers, as expounders of the doctrines and interpreters of the truths of Scripture, is a question so intimately connected, or rather so identified with that of tradition, that the remarks and quotations which have been made in a preceding article of this Appendix with reference to the latter, may be regarded as having in a great measure superseded the necessity of dwelling at much length upon the former. Nevertheless, when the paramount authority of the Bible is virtually, if not explicitly, set aside by the dogma that "Scripture and tradition taken together are the joint rule of faith"—when the most strenuous efforts are made to ascribe to the fathers a sort of *quasi infallibility*, and to invest them with a certain sacrosanct and mysterious influence,—when any disposition to impugn their decisions may expose the person who evinces it, to the imputation of rationalism, or neology, or ultra-Protestantism,—it becomes necessary to scrutinize somewhat more narrowly their claims to such blind and implicit submission.

The two great points upon which it is scarcely possible to overrate the value of the writings of the fathers is their testimony to the genuineness and authenticity of the canonical books of the New Testament, and to the fundamental doctrines contained in the three creeds. The first of these has been noticed as constituting their principal excellence by a distinguished living prelate. The Bishop of Lincoln, in his "Account of the Writings and Opinions of Justin Martyr," has stated that "the principal value of the writings of the fathers consists, perhaps, in the testimony which they bear to the authenticity of the books of the New Testament." (p. 133.) But admitting, to the fullest extent, that their most zealous champions can wish, the weight which is due to their opinions upon these points, it does not follow that they are always to be regarded as safe guides in the interpretation of Scripture,—still less that tradition, as transmitted through them, is to be considered as a joint rule of faith with the Bible. The contrast between the inspired volume and the writings of the fathers is described by Evans, in his introduction to "the Biography of the early Church," in a manner which at once confutes any such hypothesis. This able, but somewhat florid writer, observes,—"Awful, indeed, is the interest with which the reflecting reader passes from the last writer of the New Testament to the earliest of the fathers; and on the point of quitting with one foot, as it were, the Epistles of St. John, comes down with the other upon that of the Roman Clement. Men have so besprinkled in the body, the boundary-mark of Europe and Asia, and reflected, as they passed, upon the contrast of the fortunes and characters of these two quarters of the globe. But inferior, as body to mind, is the subject-matter of the reflections of these travellers. The reader passes from the blessed company that heard, and saw, and touched the Lord of life, from those to whom he gave in person his commission to preach his word to every creature, from

those whom he endowed with miraculous gifts of the Holy Ghost for that purpose, on whose written record and doctrine therefore he can securely rely, in whose authority lies the last appeal of Christian controversy, and whose lives and writings exhibit in lively characters the conversation which they once enjoyed with Christ in the flesh, and their sure and certain hope of rejoining him in a glorified body.—From such he passes at one step to those, who, with the exception of the privilege of having been the disciples of such men, and enjoying occasionally more than ordinary gifts of the Holy Ghost, (which privilege, however, extends but to the first two or three) are like to ourselves. He comes to the infirmities of human understanding, to the frailty of imperfectly evangelized temper. The overflowing charity of John, the mingled sweetness and dignity of Paul, too soon meet their counterpart in the moroseness and harsh invective of Tertullian, in the insolent bearing of Victor; and for the steady and commanding simplicity of Divine Truth, he is presented with the tortuous or unstable deductions of unassisted, if not erring, human reason. In short he may enter upon this new field with much of the feelings of Adam when he quitted paradise, and entered upon the wide earth; and if the ground be not cursed, yet is it, comparatively speaking, unblest. Far from plucking from the tree of life in all security, and gathering his fruit in leisurely gladness, he has now to eat his bread in the sweat of his brow, painfully to select wholesome from amid noxious, and to pass over much ground for but little store. Legitimate types are to be adopted from a heap of fanciful allegory, good reasons from a tissue of loose argument, and credible facts from much careless assertion. His industry, his judgment, his charity, are kept in perpetual exercise.”—p. 3.

In a later part of his interesting work, he says, after an enumeration of the faults of Tertullian's style and manner,— “Added to all these particular defects, ARE THE GENERAL

FAULTS OF THE FATHERS, AS, FOR EXAMPLE, THEIR UNEXPLORING RECEPTION OF FACTS, THEIR UNCRITICAL INTERPRETATION OF SCRIPTURE, THEIR CARELESS ABUSE OF THE SYSTEM OF TYPE AND PROPHECY."—Biography of the early Church. By the Rev. R. W. Evans, M.A. p. 360.

To "their uncritical interpretation of Scripture," the lamented Author of the "Testimonies of the Ante-Nicene Fathers to the Divinity of Christ," bears testimony, when speaking of certain "mystical allusions," he observes that "the fathers were fond of such allusions as these. But I say it with deference, that such exercises of the imagination are more suited to THE INFANCY OF BIBLICAL CRITICISM THAN TO THE MORE PROFOUND AND RATIONAL SPECULATIONS OF THE PRESENT DAY."—Dr. Burton's Bampton Lectures, p. 186.

This opinion is still further confirmed by Wilson, in his invaluable work in answer to Priestly, by republishing which, the present Regius Professor of Divinity in the University of Cambridge has rendered an essential service to the Church at large. "It is important," remarks this judicious, logical, and learned writer, "to know in what sense the fathers understood the New Testament—not because they were Christians—but, because they lived near the time, when it was written, and had read it with attention. Those who live only a century or two from the age of an author, must sometimes enter into the design and spirit of his work, when they are not so well comprehended fifteen hundred years later. WHEN WE ALLOW, AND IT CANNOT BE DENIED, THAT THEY FREQUENTLY SHEW THEMSELVES INJUDICIOUS AND ILL-INFORMED COMMENTATORS ON THE NEW TESTAMENT; WE GRANT THAT THE OPINIONS OF ANY ONE, OR, EVEN OF A CONSIDERABLE NUMBER OF THEM, RESPECTING THE DOCTRINES OF THIS BOOK OUGHT NOT TO HAVE ANY VERY GREAT WEIGHT. But the concurrence of the whole body of Ante-Nicene Fathers, almost without exception, in any one sentiment, when they differ

from one another, or are inconsistent with themselves on most other subjects, is surely of some importance."—An Illustration of the Method of Explaining the New Testament by the early opinions of Jews and Christians concerning Christ. By W. Wilson, B.D. Fellow of St. John's College, Cambridge, p. 120. First edition.

Having reason to believe that Daillé's "treatise concerning the right use of the fathers" is become very scarce, and, consequently, is but little known, I will submit to the reader's consideration two long extracts from it, one of which immediately relates to the subject of the foregoing quotations, and the other to the vaunted authority of Vincent of Lerins. To these I will subjoin some additional quotations from the conclusion of his treatise, which plainly indicate that he had no intention of disparaging the legitimate authority of the fathers.

"There is none so fit to inform us, what the authority of the writings of the ancients is, as the ancients themselves, who in all reason must needs know this better than we. Let us therefore now hear what they testify in this particular; and if we do indeed hold them in so high esteem, as we make profession of, let us allow of their judgment in this particular, attributing neither more nor less unto the ancients, then they themselves require at our hands. St. Augustine, who was the principal light of the Latin Church, being entered into a contestation with St. Jerome, touching the interpretation before mentioned, of the second chapter of the Epistle of Saint Paul to the Galatians; and finding himself hardly pressed by the authority of six or seven Greek writers, which were urged against him by the other: to rid his hands of them, he was fain to make open profession, in what account he held that sort of writers. 'I confess,' saith he, 'to thy charity, that I only owe to those books of Scriptnre, which are now called Canonical, that reverence and honour, as to believe stedfastly, that none of their authors ever committed any error in writing the same.'

And if by chance I there meet with any thing which seemeth to contradict the truth, I presently think that, certainly, either my copy is imperfect, and not so correct as it should be : or else, that the interpreter did not so well understand the words of the original : or lastly, that I myself have not so rightly understood him. But as for all other writers, how eminent soever they are, either for sanctity or learning, I read them so, as not presently to conclude, whatsoever I there find to be true, because they have said it : but rather because they convince me, either out of the said Canonical books of Scripture, or else by some probable reason, that what they say is true. Neither do I think, brother, that thou thyself art of any other opinion : that is to say, I do not believe that thou expectest that we should read thy books as we do those of the prophets, or Apostles ; of the truth of whose writings, as being exempt from all error, we may not in any wise doubt.' And having afterwards opposed some other the like authorities, against those alleged by St. Jerome, he addeth, 'That he had done so, notwithstanding, that to say the truth, he accounted the Canonical Scriptures only to be the books to which (as he said before) he owed that ingenuous duty, as to be fully persuaded that the authors of them never erred or deceived the reader in any thing.' This holy man accounted this advice to be of so great importance, as that he thought fit to repeat it again in another place ; and I must intreat my reader to give me leave to set down here the whole passage at length. 'As for these kind of books,' saith he, speaking of those books which we write, not with authority of commanding, but only out of a design of exercising ourselves to benefit others, 'we are so to read them, as not being bound necessarily to believe them, but as having a liberty left us of judging of what we read. Yet, notwithstanding, that we may not quite shut out these books, and deprive posterity of the most profitable labour of exercising their language and style in the handling and

treating of hard questions ; we make a distinction betwixt these books of later writers, and the excellency of the Canonical authority of the Old and New Testament : which, having been confirmed in the Apostles' time, hath since, by the bishops who succeeded them, and the Churches which have been propagated throughout the world, been placed, as it were, upon a high throne, there to be reverenced and adored by every faithful and godly understanding. And if we chance here to meet with any thing that troubleth us and seemeth absurd, we must not say that the author of the book was ignorant of the truth : but rather, that either our copy is false, or the interpreter is mistaken in the sense of the place, or else that we understand not him aright. And as for the writings of those other authors, who have come after them, the number whereof is almost infinite, though coming very far short of this most sacred excellency of the Canonical Scriptures ; a man may sometimes find in them the very same truth, though it shall not be of equal authority. And, therefore, if by chance we here meet with such things as seem contrary to the truth, by reason, perhaps, of our not understanding them only : we have our liberty either in reading or hearing the same, to approve of what we like, and to reject that which we conceive not to be so right. So that except all such passages be made good, either by some certain reason, or else by the Canonical authority of the Scriptures : and that it be made appear that the thing asserted, either really is, or else, at least, that it might have been ; he that shall reject or not assent to the same, ought not in any wise to be reprehended.' And thus far have we, St. Augustine testifying on our side, (as well here as in many other places, which would be too long to be inserted here) that those opinions which we find delivered by the fathers, in their writings, are grounded, not upon their bare authority, but upon their reasons ; and, that they bind not our belief otherwise, than so far forth as they are consonant either

to the Scripture or to reason : and that they ought to be examined by the one and the other, as proceeding from persons that are not infallible, but possibly may have erred.

So that it appears from hence, that the course, which is at this day observed in the world, is not of sufficiency enough for the discovery and demonstration of the truth. For we are now in doubt, suppose, what the sense and meaning is of such a piece of Scripture. Here shall you presently have the judgment of a father brought upon the said place, quite contrary to the rule St. Augustine giveth us, who would have us examine the fathers by the Scriptures, and not the Scriptures by the fathers. Certainly, according to the judgment of this father, the Protestant, though a passage as clear and express as any of the Canons of the Council of Trent, should be brought against him out of any of the fathers, ought not to be blamed if he should answer, That he cannot by any means assent unto it, unless the truth of it be first proved unto him, either by some certain reason, or else by the authority of the Canonical Scriptures: and that then, and not till then, he shall be ready to assent unto it. So that, according to this account, we are to allege, not the names, but the reasons of books; to take notice, not of the quality of their authors, but of the solidity of their proofs; to consider what it is they give us: and not the face or hand of him that gives it us: and, in a word, to reduce the dispute from persons to things. And St. Jerome also seemeth to commend unto us this manner of proceeding, where in the preface to his second Commentary upon Hosea, he hath these words: 'Then,' (saith he, that is, after the authors of books are once departed this life), 'we judge of their worth and parts only, not considering at all the dignity of their name: and the reader hath regard only to what he reads, and not to the author whose it is. So that whether he were a bishop or a layman, a general and a lord, or a common soldier and a servant: whether he lie in purple and in silk, or in the vilest

and coarsest rags, he shall be judged, not according to his degree of honour, but according to the merit and worth of his works.' Now he here speaks either of matter of right, or of fact: and his meaning is, that either we ought to take this course in our judgments, or else it is a plain affirmation, that it is the practice of the world so to do. If his words are to be taken in the first sense, he then clearly takes away all authority from the bare names of writers, and so would have us to consider the quality only, and weight of their writings, that is to say, their reasons and the force of the arguments they use. If he be to be understood, in the second sense, he seemeth not to speak truth; it being evident that the ordinary course of the world is to be more taken with the titles and names of books, than with the things therein contained. But supposing however, that this was St. Jerome's meaning: we may, notwithstanding, very safely believe that he approveth of the said course; forasmuch as having this occasion of speaking of it, he doth not at all reprehend it. If, therefore, thou hast any mind to stand to his judgment, lay me aside the names of Augustine, and of Jerome, of Chrysostom, and of Cyril: and forget, for this once, the rochet of the first, and the chair of the second, together with the patriarchal robe of the two last: and observe what they say, and not what they were: the ground and reason of their opinions, and not the dignity of their persons. But that which makes me very much wonder, is, that some of those who have been the most conversant in antiquity, should trouble themselves in stuffing up their books with declamatory expressions, in praise of the authours they produce; not forbearing to recount to you so much as the nobleness of their extraction, the choiceness of their education, the gallantry of their parts, the eminency of their See, and the greatness of their state. This manner of writing may, perhaps, suit well enough with the precepts of rhetoric: but sure I am, that it agreeth ill enough with St. Jerome's rule,

which we gave you a little before. But let us now observe, out of some other more clear and express passages of his, what the judgment of this great Aristarchus and censor of antiquity hath been touching this point. ‘I know,’ saith he, writing to Theophilus, patriarch of Alexandria, ‘that I place the Apostles in a distinct rank from all other writers: for as for them, they always speak truth: but as for those other, they err, sometimes, like men as they were.’ What could he have said more expressly in confirmation of our assertion before laid down? ‘There are others,’ saith he, ‘both Greeks and Latins, who have erred also in points of faith, whose names I need not here set down, lest I might seem to defend Origen by the errors of others, rather than by his own worth.’ How then can we confide in them, unless we examine their opinions by their reasons? ‘I shall,’ saith the same author, ‘read Origen as I read others, because I find he hath erred, in like manner, as they have done.’ And in another place, speaking in general of ecclesiastical writers: that is, of those which we now call fathers, and of the faults and errors that are found in their books. ‘It may be,’ saith he, ‘that either they have erred out of meer ignorance, or else, that they wrote in some other sense then we understand them: or, that their writings have, by degrees, been corrupted through the ignorance of the transcribers: or else, before the appearing of that impudent devil, Arius, in the world, they let some things fall from them innocently, and not so warily as they might have done; and such as can hardly escape the cavils of wrangling spirits.’ Which passage of his is a very excellent and remarkable one, and containeth in it a brief, yet a clear and full justification of the greatest part of what we have hitherto delivered in this our discourse. Do but think, therefore, with how much circumspection we are to read and to weigh these authors, and how careful we ought to be in examining, in their books, whether there be not either some fault committed by the transcriber, or

some obscurity in the expression, or some negligence in the conception, or, lastly, some error in the proposition."—A Treatise concerning the Right Use of the Fathers, in the Decision of the Controversies that are at this day in Religion. Written in French by John Daillé, Minister of the Gospel in the Reformed Church at Paris. Book 2nd. pp. 11—17. edition of 1651.

"The counsel of Vincentius Lirinensis, which he gives us in a certain little discourse of his, which is very highly prized by Gennadius, is accounted by many men much more worthy of our consideration. For having first told us that he speaks not of any authors, 'save only of such, who having holily, wisely, and constantly lived, preached, and persevered in the Catholic faith and communion, obtained the favour, at length, either to die faithfully in Christ, or else had the happiness of being crowned with martyrdom, for Christ's sake.' He further addeth: 'that we are to receive, as undoubtedly true, certain, and definitive, whatsoever all the aforesaid authors, or at least the greatest part of them, have clearly, frequently, and constantly affirmed with an unanimous consent, receiving, retaining, and delivering it over to others, as it were jointly, and making up, all of them, but one common and unanimous council of doctors.' But this passage of his is so far from advancing the supreme authority which some would attribute to the fathers in matters of faith, that on the contrary I meet with something in it that makes me more doubt of their authority than I did before. For I find, by this man's discourse, that whatsoever his reason was, whether good or bad, he clearly appears to have had a very great desire of bringing all differences in religion before the judgment seat of the fathers: and to the same end he labours to prove, with the same eagerness and passion, that their judgment is infallible in these cases. But in the mean time I find him so perplexed and troubled in bringing out that which he would have, as that it appears suffi-

ciently that he saw well enough, that what he desired was not so agreeable to truth. For he hath so qualified his proposition, and bound it in with so many limitations, as that it is very probable that if all these conditions, which he here requires, were any where to be found, we might then safely, perhaps, rely upon the writings of the fathers. But then, on the other side, it is so very difficult a matter to meet with such a conjunction of so many several qualifications, as that I very much doubt, whether we shall be ever able to enjoy this happiness or not.

For first of all, for the persons of those men, whose testimonies we allege, he requireth that they should be such as not only *lived* but also *taught*: and which is more *persevered* in too, not only in the *faith* but in the *communion* also of the Catholic Church. And when, for fear of being surprised and taken at his word, he comes over us with a new supply, and qualifies his words with a restriction of three adverbs, and tells us that they must have lived and taught *holily*, *wisely*, and *constantly*. But yet this is not all; for besides all this, they must have either died in Christ or for Christ. So that if they *lived*, but did not *teach*: or if they both *lived* and *taught*, but did not *persevere*: or if they both *lived*, *taught*, and also *persevered* in the *faith*, but not in the *communion*: or else in the *communion*, but not in the *faith* of the Catholic Church; or if they yet lived and taught *holily*, but not *wisely*: or on the contrary, *wisely*, but not *holily*; and if, in the last place, after all this, having performed all the particulars before set down, they did not at last die either in Christ, or for Christ: they ought not, according to this man's rule, to be admitted as witnesses in this case. Certainly he might have stopped here, and not have gone on still with his modifications as he doth, limiting the number and the words of these witnesses. For what Christian ever made scruple of receiving the opinion of such a one as had both *holily*, *wisely*, and *constantly* lived and

taught in the faith and communion of the Catholic Church ? For you might hence very well rest assured, that whatsoever he had delivered was true; and, consequently, fit to be believed: for how could he have taught wisely and constantly if he had taught any false doctrine ? All that he here, therefore, promiseth us is no more but this:—‘ That we should be sure not to be deceived, provided that we believed no other doctrines, save what were holy and true.’ This promise of his is like that which little children are wont to make when they tell you that you shall never die if you but eat always. Neither do I believe that there is any man in the world so perverse and wilful as not readily to assent to such a man, as he assuredly knew to be so qualified as Vincentius Lirinensis would here have him to be. But seeing that it is necessary that we should first know the quality of the witness before we hear him ; it remaineth, in my judgment, that before we do so much as hear any of the fathers, we ought to be first assured that he was so qualified in every particular, according to Vincentius’s rule before layed down. Now I would very fain have any one inform me how it is possible for us to know this ? Who will assure us that Athanasius, St. Cyril, or what other father you please, both lived, taught, persevered, and died holily, wisely, and constantly in the faith and communion of the Catholic Church ? This can never be done without a most exact inquiry made both into their life and their doctrines, which is an impossible thing, considering the many ages that have passed from their times down to ours. But yet, supposing that this were a possible thing, it would, nevertheless, be of no use at all as to this author’s purpose. For he will have us hear the fathers, to the end that we may be, by them, instructed in the truth. Now that we may be rightly informed whether or no they were so qualified, as is before required, we ought necessarily to know, first of all, what the truth is : for how is it otherwise possible that we should be able to judge whether

they have taught holily and wisely ? and if you were before hand instructed in the truth, what need have you then to hear them, and to desire to be instructed in it by them ? You may, indeed, make use of them for the illustration and confirmation of that which you knew before, but you cannot learn any truth from them which you knew not before. And if you understand the maxim, before alleged, in another sense, and take this *wisdom* and *holiness*, this *faith* and *communion* of the Catholic Church, therein mentioned, for a shadow only, and the superficies and outward appearance of these things, and for a common and empty opinion, grounded merely upon the public voice of the people, and not upon an exact knowledge of the thing itself, it will then prove to be manifestly false : those persons who have but the outward appearance only, and not the reality of these qualities, being no way fit to be admitted as witnesses, much less to be received as the supreme judges in the point of the Christian faith. So that this proposition is either impossible, if you understand it as the words seem to sound, or else it is false, if you take it in any larger sense. The like exceptions may be made against those other conditions which he there further requires, touching the number and the words of these witnesses. For he alloweth not the force of a law to any thing, but what hath been delivered either by all or else by the greatest part of them. If he here, by all, mean all the fathers that ever have been, or but the greatest part of them only, he then puts us upon an impossibility. For taking the whole number of fathers that ever have been, the greatest, and perhaps too the best, part of them have not written any thing at all : and among those that have written, how many hath time devoured ? and how many hath the false dealings of men either wholly suppressed, or else corrupted and altered ? It is, therefore, evidently impossible to know what the opinions have been, either of all, or of the greatest part of the fathers, in this sense. And if he restrains this *all* and this *greatest*

part to those who appear at this day, either in their own books or in historians', and the writings of other men : it will concern us then to inquire whether or no, by all, he means all, promiscuously, without distinguishing them by their several ages wherein they lived : or else, whether he would have us distinguish them into several classes, putting together, in the same rank, all those that lived in one and the same age; and receiving for truth whatsoever we find to have been held and confirmed by the greatest part of them. Now both these ways agree in this one thing ; namely, that they render the judgment of the Christian faith wholly casual and make it depend upon divers and sundry accidents, which have been the cause of the writings of the fathers being either preserved or lost. For, put the case that Vincentius should have cleared, by this excellent course of his, some point or other, which had been controverted ; he must have thanked the fire, the water, the moths, or the worms, for having spared those authors which he made use of, and for having consumed all those other that wrote in favour of the adverse party, for otherwise he should have been an heretic. And if we should decide our differences in matters of faith after this manner, we should do, in a manner, as he did who gave judgment upon the suits of law that came before him, by the chances he threw with three dice. Do but imagine now what an endless labour it would be for a man either to go and heap up together, and run over all the authors that ever have written, one with another : or else to distinguish them into their several ages they wrote in, and to examine them by companies. And do but imagine, again, what satisfaction a man should be able to get from hence, and where we should be in case we should find (as it is possible it may sometimes so fall out, as we shall shew hereafter) that the sense and judgment of this *greatest part* should prove to be either contrary to, or perhaps besides the sense and meaning either of the Scriptures, or of the Church. And again, how sense-

less a thing were it to make the suffrages of equal authority of persons that are so unequal themselves, either in respect of their merits, learning, holy life, and soundness of faith : and that a Rheticius, whom St. Jerome censured so hardly a little before, should be reckoned equal with St. Augustine : or a Philastrius be as good a man as St. Jerome ? There is, perhaps, among the fathers such a one whose judgment is of more weight than a hundred others ; and yet, forsooth, will this man have us to make our doubles and our sous to go forth as much as our crowns and pistoles. And lastly, what reason in the world is there, that although, perhaps, the persons themselves were equal in all things, we should yet make their words also of equal force, which are oftentimes of very different and unequal authority ; some of them having been uttered, as it were, before the bar, the books having been produced, both parties heard, and the whole cause thoroughly examined : and the other, perhaps, having been cast forth by their authors at all adventure as it were ; either in their chamber, or else in discourse walking abroad, or else, perhaps, by the bye, while they were treating of some other matter ? But our friend here, to prevent, in some sort, this latter inconvenience, requires that the words of this *greatest part*, which he will allow to be fit to be authorised, must have been uttered by them clearly, often, and constantly ; and then, and not till then, doth he allow them for certain and undoubted truth. And now you see he is got into another hold. For I would very fain be informed how it is possible for us to know whether these fathers, which we thus have called out of their graves to give us their judgment, touching the controversies in religion, affirmed those things which we find in their writings, clearly, often, and constantly, or not ? If, in this his pretended council of doctors, you will not allow the right of giving their suffrage to those of whom it may be doubted that they either expressed themselves obscurely, or gave in their testimonies but seldom, or have but

weakly maintained their own opinion ; I pray you tell me whom shall we have left at last to be the judges in the decision of our present controversies ? As for the Apostles' creed and the determinations of the four first general councils, (which are assented unto, and approved by all the Protestant party), I confess we may, by this way of trial, allow them as competent judges in these matters. But as for all the rest, it is evident, by what hath been delivered in the first part of this treatise, that we can never admit of them if they are thus to be qualified, and to have all the afore mentioned conditions. We may, therefore, very well conclude that the expedient here proposed by this author, is either impossible, or else not so safe to be put in practice ; so that I shall rather approve of St. Augustine's judgment, touching the authority of the fathers. I should not have insisted so long upon the examination of this proposal of his, had I not seen it to have been in so high esteem with many men, and indeed with some of the learned too. For, in earnest, after St. Augustine and St. Jerome have delivered their judgments, it matters not much what this man shall have believed to the contrary. But yet, before we finish this point, let us a little examine this author, both by St. Augustine's, and by his own rule before laid down. St. Augustine thinks us not bound to believe the saying of any author, except he can prove the truth of it unto us—either by the Canonical Scriptures, or else by some probable reason. What text of Scripture or what reason hath this man alleged to prove the truth of what he hath proposed ? So that whatsoever his opinion be, he must not take it amiss, if, according to the advice and practice of St. Augustine, we take leave to dissent from him : especially, considering we have so many reasons to reject that which he, without any reason given, would have us to receive. And thus you see, that according to the judgment of St. Augustine, the saying of this Vincentius Lirinensis, although you should reckon him among the most

eminent of the fathers, doth not at all oblige us to give our assent unto it. And yet you will find that his testimony would be yet of much less force and weight, if you but examine the man by his own rule. For, according to him, we are not to hearken to the fathers except they both lived and taught holily and wisely, even unto the hour of their death. Who is there now that will pass his word for him, that he himself was one of this number? Who shall assure us that he was not either an heretic himself, or, at least, a favourer of heretics? For is it not evident enough that he favoured the Semipelagians, who at that time swarmed in France, railing against the very name and memory of St. Augustine: and who were condemned by the whole Church? Who may not easily see this by his manner of discourse in his Commonitorum tending this way, where he seems to intimate unto us under hand, that Prosper and Hilary had unjustly slandered them, and that pope Celestine, who also wrote against them, had been misinformed? And may not he also be strongly suspected to have been the author of those objections made against Prosper, which are called *objectiones Vincentianæ*, Vincent's objections? The great commendations, also, which are given by Gennadius, very much confirm this suspicion; it being clear that this author was of the same sect, as appears plainly by the great account he makes of Ruffinus a priest of Aquileia, who was the grand patriarch of the Pelagians; saying of him, That he was not the least part of the doctors of the Church. Tacitly also taxing St. Jerome his adversary, and calling him, A malicious slanderer; as also by the judgment which he gives of St. Augustine, who was *Flagellum Pelagianorum*, The scourge of the Pelagians, passing this insolent censure upon him, and saying, That in speaking so much it happened to him what the Holy Ghost had said by Solomon: to wit, *That in the multitude of words there wanteth not sin.* So that I cannot sufficiently wonder at the boldness of Cardinal Perron, who,

when he hath any occasion of alleging this author, ordinarily calleth him, *St. Vincent de Lerins*, Saint Vincent of Lerins; thus by a very ill example canonizing a person who was strongly suspected to have been an heretic. Since, therefore, he was such a one, why should any one think it strange that he should so much cry up the judgment and opinions of the fathers, seeing that there is no man but knows that the Pelagians and Semi-Pelagians had the better of it, by the citing their authorities, and laboured by this means to bear down St. Augustine's name; and all this, forsooth, only by reason that the greatest part of the fathers, who lived before Pelagius' time, had delivered themselves with less caution than they might have done, touching those points which were by him afterwards brought into question; and many times too in such strange expressions as will very hardly be reconciled to any orthodox sense? Yet, notwithstanding, should we allow this Vincentius to have been a person who was thus qualified, and to have had all those conditions which he requireth in a man, to render him capable of being hearkened to in this particular; what weight I would fain know ought this proposal of his to carry with it, which yet is not found any where in the mouth of any of all those fathers who went before him; who is also so strongly contradicted both by St. Augustine and St. Jerome, as we have seen in those passages before alleged out of them: and who, besides, is full of obscure passages and inexplicable ambiguities? So that, 'How learned and holy a man soever he might be, whether he were a bishop, confessor, or martyr,' (which yet he was not) 'this proposal of his' (according to his own maxims) 'ought to be excluded from the authority of public determinations, and to be accounted of only as his own particular private opinion.' Let us, therefore, in this business rather follow the judgment of St. Augustine, which is grounded upon evident reason, a person whose authority (whenever it shall be questioned) will be found to be incomparably greater

than Vincentius Lirinensis'; and let us not henceforth give any credit to any sayings or opinions of the fathers, save only such, the truth whereof they shall have made appear evidently unto us, either by the Canonical books of Scripture, or else by some probable reason."—Daillé on the Fathers, book 2nd. p. 29—39.

"First of all, therefore, you shall find in the fathers very many earnest and zealous exhortations to holiness of life, and to the observation of the discipline of Jesus Christ. Secondly, you shall there meet with very strong and solid proofs of those fundamental principles of our religion, touching which we are all agreed: and also many excellent things laid open, tending to the right understanding of these mysteries, and also of the Scriptures wherein they are contained. In this very particular their authority may be of good use unto you, and may serve as a probable argument of the truth. For is it not a wonderful thing to see that so many great wits, born in so many several ages during the space of fifteen hundred years, and in so many several countries, being also of so different tempers, and who, in other things, were of so contrary opinions, should, notwithstanding, be found, all of them, to agree so constantly and unanimously in the fundamentals of Christianity? that, amidst so great diversity in worship, they all adore one and the same Christ? preach one and the same sanctification? hope, all of them, for one and the same immortality? acknowledge, all of them, the same gospels? find therein, all of them, great and high mysteries? The exquisite wisdom and the inestimable beauty itself of the discipline of Jesus Christ, I confess is the most forcible and certain argument of the truth of it: yet, certainly, this consideration also is, in my opinion, no small proof of the same. For, I beseech you, what probability is there that so many holy men, who were endued (as it appeareth by their writings) with such admirable parts, with so much strength and clearness of understanding, should, all of them, be so

grossly overseen as to set so high a price and esteem upon this discipline, as to suffer, even to death, for it ; unless it had in it some certain heavenly virtue for to make an impression on the souls of men ? * * * *

“ But now, besides what hath been hitherto said, we may, in my opinion, make another very considerable use of the fathers. For there sometimes arise such troublesome spirits, as will needs broach doctrines, devised of their own head, which are not at all grounded upon any principle of the Christian religion. I say, therefore, that the authority of the ancients may very properly and seasonably be made use of against the impudence of these men, by shewing that the fathers were utterly ignorant of any such fancies as these men propose to the world. And if this can be proved we ought then certainly to conclude that no such doctrine was ever preached to mankind, either by our Saviour Christ, or by his Apostles. For what probability is there that those holy doctors of former ages, from whose hands Christianity hath been derived down unto us, should be ignorant of any of those things which had been revealed and recommended by our Saviour as important and necessary to salvation ? It is true, indeed, that the fathers, being deceived either by some false manner of argumentation, or else by some seeming authority, do sometimes deliver such things as have not been revealed by our Saviour Christ, but are evidently either false or ill grounded : as we have formerly shewed in those examples before produced by us. It is true, moreover, that among those things which have been revealed by our Saviour Christ in the Scripture, which yet are not absolutely necessary to salvation, the fathers may have been ignorant of some of them ; either by reason that time had not as yet discovered what the sense of them was ; or else, because that for lack of giving good heed unto them, or by their being carried away with some passion, they did not then perceive what hath since been found out. But that they should, all of

them, have been ignorant of any article that is necessarily requisite to salvation is altogether impossible. For, after this account, they should all have been deprived of salvation; which, I suppose, every honest soul would tremble at the thought of. * * * *

"And thus you see that the authority of the fathers is of very great use in the Church, and serveth as an outwork to the Scriptures, for the repelling the presumption of those who would forge a new faith. * * * *

"If, therefore, the Protestants should propose of their own head, and should press, as absolutely necessary to salvation, any positive article which doth not at all appear in antiquity, without all question this course might, with very good reason, be made use of against them. But it is most evident that there is no such thing at all in their belief; for they maintain only such things as are either expressly delivered in the Scriptures, or else are evidently deduced from thence, and such as have also been expounded, the greatest part of them, and interpreted by the ancients, not in their own private writings only, but even in their creeds and synodical determinations also. They pretend not either to any particular revelation, or secret tradition, or any other new principle of doctrine. Their faith is grounded only upon the Old and (which is the most authentic instrument of Christianity) the New Testament. Only in their expositions either of the doctrines therein contained, or other passages, they produce some few things that are not all found in the fathers. But these things being not necessary to salvation, the argument which is brought from the silence of the fathers herein, is not sufficient to prove the falsehood of them. Time, experience, assistance of others, and the very errors also of the fathers having (as they say) now laid that open to them, which was heretofore more difficult and hard to be discovered and taken notice of in divine revelation. * * * *

"My opinion, therefore, is, that although the authority of the fathers be not sufficient to prove the truth of those articles, which are now maintained by the Church of Rome, against the Protestants, although the ancients should, perhaps, have believed the same; it may, notwithstanding, serve to prove the falseness of them, in case that we should find by the fathers that the ancients were either wholly ignorant of them, or, at least, acknowledge them not for such as they would now have us believe them to be: which is a business that so nearly concerns the Protestants, as that to be able to bring about their design, I conceive they ought to employ a good part of their time in reading over the books of the ancients."—Daillé on the Fathers, book 2. p. p. 184. 187. 190. 191. 194.

No. 9.

IT is with great reluctance that I once more revert to the subject of baptismal regeneration, upon which I have briefly touched in the Charge. But as I have there alleged that the author of the tracts relative to this subject has discussed the texts which are at variance with his scheme in "a most superficial and cursory manner,"—I wish to substantiate the truth of the allegation, more fully than the limits of the Charge would allow. From the same cause I was under the necessity of omitting those animadversions on some of the extracts from the writings of the fathers, with reference to sins after baptism, for which they imperatively call.

That the reader may be enabled to judge whether the terms "cursory" and "superficial" are not the least harsh that could be applied to the manner in which the texts in question are treated by the author of the Tracts, I will here reprint the only paragraph in which they are noticed, and insert in a note the texts exactly in the same manner as they are inserted in the Tracts.—"First, then, I would remark on the fact, that

whereas, confessedly, Regeneration is in Scripture connected with Baptism, it no where is disconnected from it. Baptism is spoken of as the source of our spiritual birth, as no other cause is—save God : we are not said, namely, to be regenerated by faith, or love, or prayer, or any grace which God worketh in us, but to be ‘born *of* water and the Spirit’ in contrast to our birth *of* flesh ; to be saved by the washing of the regeneration, or the new-birth, in like manner as we are said to be born *of* God, or *of* incorruptible seed. Other causes are indeed mentioned as connected with the new-birth, or rather that one comprehensive cause, the whole dispensation of mercy in the Gospel, as, ‘born *of* seed incorruptible *through* the Word of God, which liveth and abideth for ever,’ ‘in JESUS CHRIST have I begotten you *through* the Gospel,’ ‘of His own will begat He us by the word of truth ;’ but no other instrument is spoken of as having the same relation to our heavenly birth as this of Water. Had it even been otherwise, the mention of any other instrument in our regeneration, could not of course have excluded the operation of Baptism : as indeed in Baptism itself, two very different causes are combined, the one, God Himself, the other a creature which He has thought fit to hallow to this end. For then, as Christ’s merits, and the workings of the Holy Spirit, and faith, and obedience, operate in very different ways to the final salvation of our souls, so the mention of faith, or of the preaching of the Gospel as means of our regeneration would not have excluded the necessity of Baptism thereto, although mentioned in but one passage of Holy Scripture. But now, as if to exclude all idea of human agency in this our spiritual creation, to shut out all human co-operation or boasting, as though we had in any way contributed to our own birth, and were not wholly the creatures of His hands, no loop-hole has been left us, no other instrument named ; our birth (when its direct means are spoken of) is attributed to the Baptism of Water and of the Spirit, and to that only. Had

our new birth in one passage only been connected with Baptism, and no intimation been given to shew that it was to be detached from it, this had alone been a weighty argument with any one who was wishing for intimations of God's will; but now, besides this, God has so ordered His word that it does speak of the connection of Baptism, and does not speak of any other cause, in the like close union with it.*"—No. 67. p. 12.

In the preceding passage it is affirmed that "Regeneration is in Scripture connected with baptism, and no where disconnected from it." A great ambiguity seems to lurk in the second clause in this sentence. If it be meant that it is nowhere asserted that regeneration never takes place in baptism, it is presumed that few could be found who would have the hardihood to assert that it was thus "disconnected from it." But if it be intended to convey the idea of no other mean ever being employed to impart the gift of regeneration, then the "onus probandi" lay upon the writer, to reconcile such an idea with two of the texts which he has cited, viz. James i. 18. and 1 Pet. i. 23. It is further added, that "baptism is spoken of as the source of our spiritual birth, as no other cause is save God." This seems to imply that the initial sacrament of baptism is not, agreeably to the language of the 17th. Article—an ordinance, "whereby, AS BY AN INSTRUMENT, they that received baptism rightly are grafted into the Church, &c." but, a CAUSE of our spiritual birth, co-ordinate with God. The writer then advances a singular truism: He asserts that "we are not said to be regenerated by faith, or love, or prayer,

1 • γεννηθῆ ἐξ ὑδατος καὶ Πνεύματος. John iii. 5.

2 τὸ γεγενημένον ἐκ τῆς σαρκός. v. 6.

3 οἵ οὐκ ἐξ αιμάτων—ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. i. 13

4 ἀναγεγενημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου. 1 Pet. i. 23.

5 διὰ λόγου βαντος Θεοῦ καὶ μένοντος εἰς τὸν αἰώνα.

6 ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 1 Cor. v. 15.

7 βουληθείς ἀπεκύνησεν ἡμᾶς λόγῳ ἀληθείας. James i. 18.

or any grace which God worketh in us." He must indeed be a sciolist in theology who mistakes the fruits and evidences of regeneration, for its cause. What is the language of St. John? *Whosoever believeth that Jesus is the Christ is born of God. Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.* So again, with regard to love, this is specifically mentioned by the same Apostle, as an evidence of regeneration; *beloved, says he, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

But what construction is to be put upon the sentence which begins—"Other causes, &c." especially when compared with the note which is quoted from Hooker?—The "judicious" author of the "Ecclesiastical Polity," with that precision of language which is so peculiarly characteristic of his immortal work, distinguishes between the "inward cause" and the "outward mean." The sole, exclusive "inward cause" of our new birth is unquestionably the Holy Spirit. But does this Almighty Agent effect this great change only in the ordinance of baptism? Such was not the opinion of Hooker, as is clearly shewn by the following passage, which occurs in one of his sermons, and which was addressed to those who had been already baptized:

"It is as easy a matter for the spirit within you to tell whose ye are, as for the eyes of your body to judge where you sit, or in what place you stand. For what saith the Scripture? 'Ye which were in times past strangers and enemies, because your minds were set on evil works, Christ hath now reconciled in the body of his flesh through death, to make you holy, and unblameable, and without fault in his sight; if you continue grounded and established in the faith, and be not moved away from the hope of the gospel,' Col. i. And in the third to the Colossians, 'Ye know, that of the Lord ye shall receive the reward of that inheritance; for ye serve

the Lord Christ.' If we can make this account with ourselves, I was in times past dead in trespasses and sins, I walked after the prince that ruleth in the air, and after the Spirit that worketh in the children of disobedience; but God, who is rich in mercy, through his great love, wherewith he loved me, even when I was dead, hath quickened me in Christ. I was fierce, heady, proud, high-minded; but God hath made me like the child that is newly weaned. I loved pleasures more than God, I followed greedily the joys of this present world; I esteemed him that erected a stage or theatre, more than Solomon, which built a temple to the Lord; the harp, viol, timbrel, and pipe, men singers and women singers were at my feast; it was my felicity to see my children dance before me; I said of every kind of vanity, O how sweet art thou to my soul! All which things now are crucified to me, and I to them: now I hate the pride of life, and pomp of this world; now I take as great delight in the way of thy testimonies, O Lord, as in all riches; now I find more joy of heart in my Lord and Saviour, than the worldly-minded man, when his wheat and oil do much abound: now I taste nothing sweet but the bread which came down from heaven, to give life unto the world; now mine eyes see nothing but Jesus rising from the dead; now my ears refuse all kind of melody, to hear the song of them that have gotten victory of the beast, and of his image, and of his mark, and of the number of his name, that stand on the sea of glass, having the harps of God, and singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, O King of saints. Surely, if the Spirit have been thus effectual in the secret work of our regeneration unto newness of life; if we endeavour thus to frame ourselves anew; then we say boldly with the blessed Apostle in the tenth to the Hebrews, 'We are not of them which withdraw ourselves to perdition, but which follow faith to the conserva-

tion of the soul,' For they which fall away from the grace of God, and separate themselves unto perdition, they are fleshly and carnal, they have not God's Holy Spirit. But unto you, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, to the end ye might know that Christ hath built you upon a rock unmoveable; that he hath registered your names in the book of life; that he hath bound himself in sure and everlasting covenant to be your God, and the God of your children after you; that he hath suffered as much, groaned as oft, prayed as heartily for you, as for Peter, 'O Father, keep them in thy name, O righteous Father, the world hath not known thee, but I have known thee, and these have known thee that thou hast sent me. I have declared thy name unto them, and will declare it, that the love, wherewith thou hast loved me, may be in them, and I in them.' The Lord of his infinite mercy give us ears plentifully fraught with the treasure of this blessed assurance of faith unto the end."—*Hooker's Works*, p. 541. Fol. edition.

Through what instrumentality, then, or by what means is this transformation of character, which is thus eloquently described, ordinarily produced?—This question may be satisfactorily answered by the passage which has already been cited (in the Charge) from the same incomparable author, viewed in connexion with the texts to which reference is made in the margin.—"It is on both sides confess, that the Word of God outwardly administered, (his Spirit inwardly concurring therewith) **CONVERTETH, EDIFIETH, AND SAVETH SOULS.**"

I will here insert the texts themselves; because they pour such a flood of light upon 1 Pet. i. 23. and James i. 18. as well as upon the important question concerning the most effectual means of gaining a right knowledge and understanding of the Scriptures. I will only premise that I have substituted John vi. 45. for vi. 46. being convinced that there must be a typographical error in my copy of Hooker, since the

latter text is wholly inapplicable, while the former obviously bears an important relation to the subject.—*It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me.* John vi. 45. *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* Matt. xvi. 17. *For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* 2 Cor. iv. 6. *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say Jesus is the Lord, but by the Holy Ghost.* 1 Cor. xii. 3. *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened that she attended unto the things which were spoken of Paul.*—Acts xvi. 14.

Upon the whole it appears to me that the paragraph, which has occasioned the preceding remarks, is so far from furnishing a solution of the difficulty, with which it professes to grapple, that it only serves to involve the subject in greater perplexity and confusion. Perhaps, the reader may coincide with me in thinking that the following quotation, taken from an able work, published so long ago as the year 1677, presents the subject in a point of view, which tends greatly to obviate the difficulty, if it does not entirely remove it. The work itself is dedicated to Gilbert Sheldon, Archbishop of Canterbury, and is entitled “*Libertas Ecclesiastica, or, a Discourse vindicating the Lawfulness of those things which are chiefly excepted against in the Church of England, especially in its Liturgy and Worship, and manifesting their agreeableness with the Doctrine and Practice both of ancient and modern Churches.* By William Falkner, preacher at St. Nicholas’s,

in Lynn Regis."—"But it must be here noted, that by the saving regeneration of baptized infants, it is not intended that their understandings or wills are guided to a high esteem and love of God and the Christian life, which the infant state is not capable of: but this regeneration is mainly relative, so that being regenerated by baptism they are no longer the children of wrath, and under the curse due to original sin; but are brought into a new state, to be members of the body of Christ, and thereby partakers of the favour of God. And though some small seeds of gracious disposition may be in infants, who are capable thereof in the same manner as they are of corruption; yet that regeneration or renovation of an infant in baptism, whereby he is received into a state of remission and salvation, is very different from the regeneration of an adult person, whereby his soul and life are moulded according to the form of the Christian doctrine, and brought into a conformity to the image of God. And so St. Augustine distinguishes them; 'The renovation,' saith he, 'which is *after the image of God*, is not effected in a single instant, as the renovation in baptism is accomplished at once, by the remission of all sins.' And even this benefit of infant baptism is vouchsafed by the Holy Ghost, *for by one Spirit, we are all baptized into one body*. And it must needs be the work of God and of his grace, to accept an infant born under original sin into his favour; or as St. Augustine expresseth it, 'By the grace of God, the guilt of all sins that are past is pardoned in them who are baptized into Christ, which is done by the Spirit of regeneration;—and, in the adult, their will is cured by the Spirit of faith and charity.'"—*Libertas Ecclesiastica &c.* p. 231.

In resuming the discussion of the subject of sins after baptism, a subject of the greatest practical importance, it will be necessary to make a few preliminary remarks.

It must be freely admitted that, when, by the preaching of

the word, sinners are exhorted to repent, and are invited to turn to God by the exhibition of his grace and mercy in pardoning all, who, forsaking sin and trusting in the atonement of his beloved Son, embrace the promises of the gospel, it is indispensably requisite to do this in such a manner as not to afford encouragement to those who are resolved to persevere in a vicious and irreligious course of life. St. Paul was well aware of the tendency of human depravity to such a perversion of the doctrines of grace. Accordingly we find that, in his Epistle to the Romans, he thrice enters his solemn protest against this fatal abuse of the most precious and important truths. *Do we then make void the law through faith? God forbid: yea, we establish the law. What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? What then? shall we sin, because we are not under the law, but under grace? God forbid.* Hence we perceive the absolute necessity of guarding, with the most scrupulous care, against any such misconstruction of the divine word, as would administer an opiate to the sinner's conscience, and lull him into a state of false repose. At the same time while we warn *him that thinketh he standeth, to take heed lest he fall*, and caution him that has already entered into *the broad way that leadeth to destruction*, not to proceed in it presuming upon the divine mercy; we must be equally careful not to throw impediments in the way of his recovery, or fetter the freeness of the divine promises. While we say with St. John:—*My little children, these things write I unto you, that ye sin not;* we must also add with him:—*And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.*

Whether, as has already been observed in the Charge, such obstacles to the sinner's return to God be not presented in the

following extracts from the writings of the fathers, which the limits of the Charge did not permit me to introduce, the impartial reader must decide.

In No. 68, pp. 56. 60., the following quotations are given from the writings of Athanasius, Cyril, Epiphanius, Basil, and Tertullian.

"St. Athanasius then says on this same passage: 'The Apostle saith not *it is impossible to repent*; but impossible on the ground of repentance to renew us. And these are very different. For he who repenteth, ceaseth indeed from sinning, but *retaineth the scars of his wounds*: but he who is baptized, puts off the old man, and is renewed, having been born again by the grace of the Spirit.' St. Cyril of Jerusalem has the same metaphor and the same doctrine. In opposition to the heretics, who spoke of the body as of a mere outward garment, whose defilements affect not ourselves, he says: 'As a wound which has made deep progress in the body, though it be healed, yet the scar remains, so sin also wounds the soul and body, and the marks of the scar remain in all: they are removed wholly from those only who receive the *bath*. Former wounds then of soul and body God heals through baptism, but as to the future let us keep ourselves with all diligence; that having preserved this garment of the body pure, we may not, by a little defilement and self-indulgence, or any other sin, forfeit everlasting salvation.' And in like manner Epiphanius, even when writing against the error of the Novatians, still insists, 'In truth it is impossible to renew those who have been once renewed and have fallen away. For neither can Christ be born again that he may be crucified for us, nor may any one crucify again the Son of God, who is not again to be crucified, nor can any one receive a second baptism, for there is one baptism and one renewal. But immediately afterwards the holy Apostle, healing the Church, and caring for its members, subjoins the cure of these things, saying, *I am persuaded*

better things, &c. (Heb. vi. 9.) You see how absolutely he declared that the renewal cannot take place a second time : but still did not exclude from salvation those who yet repented ; but declared that they were yet allied to it, and had God as the helper of their good deeds, when they repented most thoroughly of their offences, and turned and forsook them.' And not in the case of gross sin only, but of the infirmities of good Christians, they held that the scar still remained, even towards the end of life ; to be effaced only by continued repentance to the very last. 'I think,' says Basil, 'that those noble combatants of God, who have, during their whole life, wrestled thoroughly with the invisible enemies, after they have escaped all their persecutions, and are come to the end of life, are examined by the ruler of this world, that if they be found to have wounds from their contests, or any stain or mark of sin, they may be a while detained [in life] ; but if they be found unwounded and unstained, as being invincible and free, they have their rest given them by Christ.' * * * *

" 'God, providing against these his poisons, though the door of *full oblivion* (*ignoscētiæ*) is closed, and the bolt of baptism fastened up, alloweth *somewhat* still to be open. He hath placed in the vestibule (of the Church, where penitents used to kneel) a second repentance, which might be open to those who knock.' But how does Tertullian describe this discipline ? 'Full confession (*exomologesis*) is the discipline of prostrating and humbling the whole man ; enjoining a conversation which may excite pity ; it enacts as to the very dress and sustenance—to lie on sackcloth and ashes : the body defiled, the mind cast down with grief : those things, in which he sinned, changed by a mournful treatment : for food and drink, bread only and water, for the sake of life not of the belly : for the most part to nourish prayer by fasting : to groan ; to weep ; to moan day and night before the Lord their God ; to embrace the knees of the Presbyters and of the friends of

God ; to enjoin all the brethren to pray for them. All this is contained in *full confession*, with the view to recommend their repentance ; to honour the Lord by trembling at their peril ; by pronouncing on the sinner, to discharge the office of the indignation of God ; and by temporal affliction,—I say not to baffle, but—to blot out eternal torment. When therefore it rolls them on the earth, it the rather raises them : when it defiles, it cleanses them : accusing, it excuses them : condemning, it absolves them. In as far as thou sparest not thyself, in so far will God, be assured, spare thee.' "

Whoever peruses the foregoing extracts with attention, must be struck with the fact, that in no one of them is there any allusion made to the great doctrine of the atonement, without which "to lie on sackcloth and ashes," to live on "bread only and water," and all the self-imposed austerities of the Church of Rome, or even the exercise of repentance, in a manner more accordant with the word of God, will be wholly unavailing. It is obvious to perceive that, exclusive of the peculiarly objectionable nature of some of the opinions stated, the general tenor of the whole falls under the censure pronounced in that admirable homily, to which reference has already been made in the Charge. Besides the passages there adduced, I will here cite three more which appear to me singularly applicable to the preceding quotations from the fathers : and especially the one from Tertullian.

"They are greatly deceived that preach repentance without Christ, and teach the simple and ignorant, that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life and manners ; but without Christ they be all vain and unprofitable. They that think they have done much of themselves towards repentance, are so much more the farther from God, because they do seek those things, in their own works and merits, which ought only to be sought in our Saviour Jesus Christ, and in the merits of

his death, and passion, and blood-shedding." * * * * "Therefore they that teach repentance without a lively faith in our Saviour Jesus Christ do teach none other but Judas's repentance, as all the schoolmen do, which do only allow these three parts of repentance ; the contrition of the heart, the confession of the mouth, and the satisfaction of the work." * * * * "It is evident and plain, then, that although we be never so earnestly sorry for our sins, acknowledge and confess them ; yet all these things shall be but means to bring us to utter desperation, except we do stedfastly believe that God our heavenly Father will, for his Son Jesus Christ's sake, pardon and forgive us our offences and trespasses, and utterly put them out of remembrance in his sight. Therefore, as we said before, they that teach repentance without Christ, and a lively faith in the mercy of God, do only teach Cain's or Judas's repentance."—Homilies, pp. 449. 460.

Exactly in unison with the doctrine propounded in the Homily, is that which is delivered by Dean Comber in his "Practical Discourse on the General Confession." In his comment on the eleventh clause ("according to the promises declared unto mankind in Christ Jesus our Lord,") this pious and learned Ritualist observes ;—"Surely none can question those promises which were made freely by the God of truth, and depend on the perfect obedience of Christ Jesus, whose complete righteousness shall justify the claim of every true penitent, notwithstanding his own many failings. We believe, because they are made in him, they shall be dispensed to us with much mercy, not like those made upon mount Sinai, which could only benefit him that had at all times, and in all instances obeyed ; for what comfort were that to him that owns himself a sinner ?—But these are from mount Sion, and to be fulfilled by our gracious Redeemer, whose merits are the grounds of our hope and faith. He that made them, looked on Jesus, and through him with mercy on us, and we hope, for

his sake, to receive our portion. This clause is the exercise of our faith, in pleading the promise through Christ, and could not have been omitted, FOR FAITH MUST EVER REGULATE OUR REPENTANCE, AS WELL AS REPENTANCE MUST STRENGTHEN OUR FAITH, AND THESE TWO MUST NOT BE SEPARATED. The desires of a pardon without this are but like the petitions men offer to merciless tyrants, rather to declare their grief, than in expectation of any help. TO SEE SIN, AND NOT TO SEE THE PROMISE, TERRIFIES THE CONSCIENCE, AND TURNS INTO THE AMAZED FLIGHT OF TREMBLING CAIN, OR THE FINAL DESPAIR OF WRETCHED JUDAS, AND PRODUCES NOTHING BUT HIDEOUS GROANS, SUCH AS ARE REBOUNDED FROM THE HOLLOW CAVERNS AND INFERNAL PRISONS OF DAMNED SPIRITS. Wherefore I advise all that would repent, not to dwell so long in the dark meditations of their own vileness, as to be unable to endure the splendour of God's grace and mercy. For though a serious apprehension of sin will make that bitter, yet nothing can make God sweet but that faith which represents him willing to receive all those that humbly come to him."—A Companion to the Temple, &c. p. 36.

The view which is taken in the Charge of the falling away, and of its consequences, to which reference is made in Heb. vi. 6., is fully confirmed by Whitby's comment on that verse. Upon the words, *it is impossible to renew these to repentance*, he observes,—“For these being all the means, internal and external, by which God gave testimony to the truth of Christian faith and the prophetic office and glorious resurrection of our Lord; they, saith the Apostle, who after a full experience of them do of their own accord renounce that faith, cannot be renewed to repentance, because they have already resisted all that evidence which God saw fit to give men of the truth of that faith, and of this Messiah; and so they become guilty of that sin against the Holy Ghost, which, saith our Saviour, shall never be forgiven. Mat. xii. 32.

But, then, the *men that thus fall away*, are not those who lapse in the times of persecution, and much less those, who, through the temptations of the flesh, may sometimes fall into great sins, for to such the Apostle grants place for repentance, (2 Cor. xii. 21.) and one of these he delivers to Satan for the destruction of the flesh, *that the spirit might be saved in the day of the Lord Jesus*, (1 Cor. v. 5.) exhorting his Corinthians, upon his repentance, to receive him into their communion; (2 Cor. ii. 7, 8.) but such as, after these experiences of the truth of Christian faith, have voluntarily renounced it, relapsing either to Heathenism or Judaism; for they are such as *apostatize from the living God*, (Heb. iii. 12.) such as *fall through unbelief*, (Heb. iv. 11.) such as *hold not the profession of the faith*, (Heb. x. 23.) such as *draw back from the faith*, (Heb. v. 38.)."—Whitby, in loco.

The extract which the Oxford writer has given from Athanasius appears to me to involve a twofold error. That ancient father alleges that "The Apostle saith not 'it is impossible to repent,' but 'impossible on the ground of repentance to renew.'" What, then, is the meaning of the words:—*It is impossible to renew them again unto repentance?* What can they mean, but that it is impossible to reduce them again to a penitent state; or, that, in other words, "it is impossible for them to repent?" In the next place, what is the ground for the distinction between repentance and renewal, especially if it be a repentance from a course or habit of sinning? How is such a distinction to be reconciled with the petition in the Collect for Ashwednesday:—"Create and make in us new and contrite hearts?" How does it agree with the following statement in the Homily for Whitsunday:—"Such is the power of the Holy Ghost to regenerate men, and, as it were, to bring them forth anew, so that they shall be nothing like the men they were before?" How does it accord with these questions and their answers, taken from Hammond's Practical Catechism?

"S. Your proposed method, then, leads me to repentance next; what is repentance?

C. A change of mind, or a conversion from sin to God. Not some one bare act of change, but a lasting durable state of new life, which I told you was called, also, regeneration.

S. But is not regeneration an act of new birth?

C. Not only that, but it is also the state of new life, (called the *new creature*) living a godly life, or such as will become the sons or children of God. For the Scripture phrase, to be regenerate, or born again, or from above, is all one with being a child of God, that is, one, who, as he hath his seed of new life from the Spirit of God, so returns him the obedience of a sonlike gracious heart, lives like a son in his family, and never goes from him with the prodigal into the far country."

—Hammond's Works, vol. 1. p. 19.

Basil speaks of Christians who are unwounded and unstained; and in a subsequent passage taken from Ambrose, the latter observes:—"I have found more readily persons, who retained their innocence, than such as repented as were fitting." If such persons are to be found in the present day, how can they make use of the language of the general confession:—"We have erred and strayed from thy ways like lost sheep," &c.? How can they adopt the expressions in the communion service, and say of their sins:—"The remembrance of them is grievous unto us; the burden of them is intolerable?"

But what shall be said of the language of Tertullian when he speaks of "temporal affliction, not only baffling, but blotting out eternal torment?" This is not only, in the terms of the Homily, which have already been cited, preaching "repentance without Christ;" but it is forgetting that it is *Jesus which delivered us from the wrath to come*.

If the reader will compare these extracts from the fathers with the following annotation of the Romanists of Rheims on Heb. vi. 4.; he cannot fail to discern the source of the Romish

doctrine of penance, and the near approximation of the views of the author of the 68th Tract to those of the popish annotators:—"Let the good readers beware here also of the Protestants' exposition, for they are herein worse than Novatians, specially such as precisely follow Calvin; holding impiously, that it is impossible for one, that forsaketh entirely his faith, that is becometh an apostate or an heretic, to be received to penance or to God's mercy. To establish which false and damnable sense, these fellows make nothing of St. Ambrose's, St. Chrysostom's, and the other fathers' exposition, which is the holy Church's sense; that the Apostle meaneth of that penance which is done before and in baptism, which is no more to say but that it is impossible to be baptized again, and thereby to be renovated and illuminated: to die, be buried, and rise again the second time in Christ, in so easy and perfect penance and cleansing of sins, as that first sacrament of regeneration did yield: which applieth Christ's death in such ample manner to the receivers, that it taketh away all pains due for sins before committed, and therefore requireth no further penance afterward, for the sins before committed, all being washed away by the force of that sacrament duly taken. St. Augustine calleth the remission in baptism 'magnum indulgentiam, a great pardon.'

The Apostle, therefore, warneth them that if they fall from their faith, and from Christ's grace and law, which they once received in their baptism, they may not look to have any more that first great and large remedy applied unto them, nor no man else that sinneth after baptism: though the other penance, which is called, The second table after shipwreck, which is a more painful medicine for sin than baptism, requiring much fasting, praying, AND OTHER AFFLICTIONS CORPORAL, ('by temporal affliction; I say not to baffle, but to blot out eternal torment.'—Tertullian, *supra.*) is open not only to other sinners, but to all once baptized, heretics, or oppugners of the truth,

maliciously and of purpose, or what way soever during this life."—Rhemish Annotations. In loco.

There is an admirable exposition of the Apostles' Creed, delivered in a series of Sermons, by William Nicholson, Arch-deacon of Brecon, who, in the year 1660, was made Bishop of Gloucester, which is, I believe, very little known. The whole is replete with the soundest divinity, which, though sometimes expressed in the quaint manner of the times, is often conveyed in a vigorous and eloquent style. From these Sermons I will make several extracts, and add to them a long one from an admirable Sermon of Bishop Beveridge's on Psalm xxxii. 1. The attentive reader, who is conversant with the writings of the Reformers, will find the doctrinal statements made in these extracts no less in accordance with the opinions contained in their writings, than they are at variance with those which are set forth in the quotations from the writings of the fathers, given in the 68th. No. of the Oxford Tracts.

To some, the quotations brought forward in this Appendix, may appear to be multiplied to a tedious and unnecessary extent. But, impressed as my mind is with a conviction of the injurious tendency of the errors disseminated through the medium of these publications, I thought it better rather to exceed than to fall short, in the means of counteraction.

"Here again I shall ingeminate to him, that never too often to be repeated, and that never to be forgotten promise of our Saviour, *Blessed are they that hunger and thirst after righteousness.* Which verse containing the most comfortable promise that ever was made to a poor dejected, but penitent and believing sinner, I shall first explain, then apply to my purpose.

"By righteousness we are to understand, 1. That which is inherent. 2. Then that which is imputed. The inherent is imperfect, proportionable to our estate, consisting in true sanctification and holiness, enabling a man to mortify his sins

and lusts, and to bring forth the fruits of repentance, and to beautify his soul with the virtues of faith, hope, and charity ; so that there be none truly ἀπιστεῖς, but they who are ἀπειδεῖς, none unbelievers but the disobedient. And happy is the soul that hungers and thirsts after this righteousness.

But because this righteousness in what degree soever is imperfect, necessary it is, that we hunger and thirst after another, which is the righteousness of Christ arising out of his obedience, whereby he fulfilled the law, and satisfied the punishment in his life, and in his death for us ; which obedience both merited the remission of our sins, and effectually wrought the righteousness of the law, and acceptation of our persons in Christ. For the deriving whereof to us, two things must be done ; one on God's behalf, the other on ours. That which God doth, is called imputation ; that which we do, is called, believing in Christ, and so receiving that which God offereth. And happy is that soul to whom this righteousness is imputed." —Exposition of the Apostles' Creed. Delivered in several Sermons. By William Nicholson, Archdeacon of Brecon, p. 40.

"Just to forgive ! Man would have made a clean contrary conclusion, just to punish, just to take revenge : sin going before and following, more proper it had been that severity than mercy should have followed. And so it had been, were it not for *confiteamur*, confession that preceded ; for where this goes before, there pardon attends upon it, which is highly consonant to the justice of God, except we should call him just and unjust with the same breath. Thus then the case stands.

The sins of all penitent sinners he hath once punished in his Son ; from him he received a full price, an ample satisfaction for them ; and upon it was pleased to cancel the bond, and 'to blot out the hand-writing against us :' so that now if we confess our sin, and acknowledge the debt, yet truly by

faith in Christ plead it to be paid, his justice doth much more embolden us to be confident of remission, than drive us upon the rock of diffidence and distrust: for God forbid but the judge of all the world should do right. When, therefore, he is a just God, he cannot in justice impute and punish those sins, which were once over and above punished in his Son. *Non factum* then we may not plead; *confiteamur*, stands flat against that; but full payment and satisfaction we may plead, which if with a penitent and faithful heart it be put in, the judge will be pacified, and his justice will save thee.

“There is then in this attribute great comfort to the afflicted soul; he may at first sight think it makes against him, but being rightly examined, it makes much for him. For say, his enemy catch him by the throat, and cry, Pay what thou owest, his answer may be, that he owes nothing; for his Saviour that was engaged for him hath paid the whole debt, taken up and cancelled the bond. And so in equity being bound to proceed no farther, he will forgive.”—Exposition of the Apostles’ Creed. Delivered in several Sermons. By William Nicholson, Arch-deacon of Brecon, p. 600.

“Well yet, say some, let it be granted, that it is a pardon of grace, for those respects before named, yet in regard of some other it cannot. For are not they who receive it, tied up to hard conditions? Must they not confess? Must they not repent? Must they not believe? Are they not tied in the bonds of new obedience? Must they not become new creatures? Are they not tied to put off the old man, and to put on the new, and to serve him in righteousness and holiness all the days of their lives? Without which the pardon can never be obtained, or being obtained, forfeited, and of none effect. Will you call that then a free pardon, which is granted upon such terms?

“Yes, yes, free enough it is for all this. For I hope when it lay in God’s power, whether he would grant any pardon

upon any conditions, that he would grant it upon these, was a gracious offer, and came freely from him, and therefore he might put into it, and bind us, if he would be benefited by it, to what laws and conditions he pleased. Secondly, These conditions being performed, are not the causes of the pardon, that was freely purchased and freely granted: it was neither for the merit of these, nor yet their worth and dignity that God pardons the sinner. These are only *causa sine qua non*, without which the sinner shall not be pardoned. For God grants not the pardon for these, but freely bestows it where these are found. A king offers to a poor man who hath offended him a pardon, and withal tells him, that he will give him honour and a crown; only he binds him to confess his fault, that he trust to him, that he offend him no more, and to perform that, he will give him ability. Will he not acknowledge this to be a gracious and princely courtesy? Or shall he say, that it was for his own worth and merit that he was thus pardoned and honoured? The King of heaven deals thus by poor sinners; he forgives the whole debt, *quia rogamus*, because we ask; and he gives a crown because we ask. And therefore every where the Scripture attributes this remission to the mere mercy of God, who freely promised the pardon to the merits of Christ, who freely died to satisfy his justice. Those conditional expressions then, 'If you confess, if you repent, if you believe,' &c., rather put us in mind to whom the remission is granted, than for what it is granted. For even these also are the free gifts of God, and, therefore, for these, if performed, we cannot deserve it. Now where there is no merit, there the effect must be a mere *gratuita*, and of mercy."—Page 602.

"*To cleanse us from all iniquity.* It is the Apostle's meaning, that there is not only upon confession a free pardon granted, but there is a purgation that goes along with it, that carries away the malicious filth of sin. The pardon is available for our justification, but the purgation hath an influence

upon our lives. By it we come to be new creatures, and are by little and little freed from the pollution of sin. For together with the action of God in forgiving sin concurreth another action of divine grace, enabling a man to forsake and mortify every greater sin which God pardoneth. The filthiness of the flesh and spirit is taken down.

That we may understand this point the better, and be practitioners in it, know we must that there is a twofold purging : one that is made by the blood of Christ, this is perfect even now ; for they to whom the merit of Christ is imputed, have instantly the guilt of their sin remitted, so that it hath no power to condemn. The other, purging away sin, is by the Spirit of Christ, which will never be brought to perfection while it works upon this our flesh. For his Spirit begins only this work in this life by the mortification of our earthly members, weakens and subdues the power of sin, so that, though it remain in motion and act yet the dominion is removed ; for not any one sin reigns in us to command as it was wont to do.

Men then do but deceive themselves with hope of a pardon, except they find in themselves the effect of the purgation also. The blood of Christ is applied to no man, but by his Spirit : and upon whom the Spirit works he will be cleansed ; so that if, after confession, a man obstinately and wilfully remains in those foul and enormous sins which he did confess, and lets them reign in him, his pardon is evacuated, and of none effect. For whom the blood of Christ frees from condemnation, his Spirit raiseth and quickeneth to sanctification.

I know well, that while we are in this life, we never can be cleansed from frailties and infirmities ; in purging, all the noxious humours pass not away at once, but yet there is still a discharge of them, they are lessened, they decay, they flow away still ; so it must be in this spiritual putrefaction, although we cannot be rid of it all at once, yet care must be taken that it be lessened and weakened, purged out as much as may be.

Minimè bonus est, qui melior non vult fieri. He is no good man that would not be better: *for the light of the righteous shines more and more to the perfect day.*

And to that end these three assays would be made towards perfection, these three degrees of ascent and proficiency observed.

1. There would be a barring up of all the inlets, and an obstructing the avenues against the future breakings in of the old polluters, those old profane polluted habits of sin, and a resistance made to all new and fresh temptations.

2. A daily recourse by prayer to the finger of God, which alone can cleanse lepers, that he would make us clean, and prepare for us new Jordans of grace in which we may wash, and by that virtue be cleansed.

3. That when he hath prepared them, we go down and wash in them, acting with his grace, and co-operating with it to the utmost of our strength and endeavour: which directions, were they taken out and put in practice, no question there would be greater proficiency in our cleansing; from iniquity, from all malicious iniquity we would be cleansed at least."—
Page 604.

"The Lord hath not so much as promised, nor spoken one syllable that can be wrested for favour to those who do not forsake their sins; he is often in these pomises, *He that confesseth and forsakes his sins shall find mercy: Turn to me and I will turn to you*, with thousands to the same purpose; but where is it written, in what lines is it to be found, that he that goes on in his wickedness shall save his soul? The clean contrary is extant: *They shall die in their sins, they shall have judgment without mercy, they heap up wrath against the day of wrath.* It is then out of the devil's mouth, not God's, that men learn and persuade themselves they shall be forgiven, though they be great proficients in sin, and multiply their transgressions, as they increase their days, neglecting all

wholesome admonition, that might induce them to break off their sins by repentance. O let it not be forgotten that here is a pardon, here is a purgation indeed promised in this verse; but that *confitemur* goes before it. The pardon then is but conditional, not absolute; confess then, and lay hold of it, you have right to sue it out; but if you confess not, there is no hope; the pardon then should make men better, not worse: not presumptuous to sin, but fearful to offend."—*Exposition of the Apostles' Creed.* Delivered in several Sermons, by William Nicholson, Archdeacon of Brecon, p. 607.

"Howsoever, to prepare you the better for the clear understanding of this transcendent happiness, give me leave to mind you a little both of your sins and dangers. *First,* as for your sins, I hope you need not be much minded of them; for I cannot but wonder, methinks, how you are able to keep them out of your minds, or to think of any thing else, considering that every thing you do is some way or other sinful; yea, not only your actions, but your very words and thoughts, are defiled with sin: for certainly mankind is as bad now, as it was before the flood, when *God saw the wickedness of man, that it was great on the earth, and that every imagination of the thoughts of his heart was only evil continually,* Gen. vi. 5. But besides the general corruption of your nature, and the continual pravity of your lives, I dare say, there is none here present but is conscious to himself of many particular and remarkable sins that he hath been guilty of, and defiled with; I do not say, that you have all indulged yourselves in the more atrocious sins and scandalous enormities; but do you not remember the time when you spake unadvisedly with your lips, or thought maliciously against your neighbour? do not you remember the time when your tongues have uttered falsehood, and your hearts have meditated deceit and fraud? when you studied to over-reach your brother, and endeavoured to go beyond and cheat him in such or such a matter? do not you

remember the times that you have spent in your pride or revellings, in admiring yourselves, and censuring others? do not you remember the time when you blasphemed God's name, or abused his mercies, profaned his sabbaths and despised his service, slighted his favour and neglected your devotions to him for a whole day together? or can you possibly forget how your hearts have burned with lust and passion, and your souls have been enflamed with malice and revenge? how jolly and merry you have been amongst men, how dull and heavy when you appear before God? how eager and earnest you have been in the pursuit of earth, how cold and indifferent in your looking after heaven? or have you forgotten since the last time ye were overtaken with surfeiting or drunkenness, and the cares of this life, preferring the creature before the Creator, who is God blessed for evermore? I dare say there is none of you but know yourselves to have been guilty of some, if not many, of these sins which I have now recited, and of others like unto them, and that, to the original corruption which you brought into the world, you have added thousands of actual transgressions since you have been here.

Now let me desire you to bethink yourselves a little, what a sad condition these your sins have brought you into; for let me tell you, how slight soever you make of them, because at present you may live in ease and plenty, all your sins are committed, not against men but God, and therefore whether you see it, or believe it or no, he that made you is really angry with you; for *God is angry with the wicked every day.* Ps. vii. 11. And therefore be it known unto thee, whosoever thou art, that art still in thy sins, he that governs the world, the eternal God, at this very moment frowns upon thee, insomuch that if thou couldst but see how angry and displeased he is with thee, thou wouldst not be able to endure thyself, but wouldst immediately sink down into nothing, or rather into the very torments of hell. And although God doth not as yet discover this the

fierceness of his wrath against thee, because thou couldst not live, yet be sure all the curses written in the law of God against sin, are ready at God's command to fall upon thee : nay, they are upon thee already, God himself hath pronounced thee cursed, saying, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.* Gal. iii. 10. And if God hath cursed thee, who can bless thee ? especially seeing he hath cursed thy very blessings, as he himself saith. (Mal. ii. 2.) So long as thou continuest in this condition, thou hast no such thing as a blessing in all thy house ; for thy very house, and all that is in it, is cursed to thee ; yea, be where thou wilt, do what thou canst, thou art still accursed, and in continual danger of hell itself ; for thou standest continually upon the very brink of the bottomless pit, and mayst justly expect each moment to be tumbled in ; for thy sins have offended God, and therefore his justice hath bound thee over to answer it before his tribunal, where there are many at this moment trembling before him, expecting their last and dreadful doom, and thou knowest not but *this night thy soul may be required of thee*, and summoned to appear, and answer for thy faults at the same place. Howsoever thou canst never promise thyself one moment respite out of hell, being continually obnoxious to the stroke of divine justice, for those very sins which thou hast hitherto made thy pleasure and delight.

This, this therefore is the sad and wretched condition of all sinners, and that which sin brings every soul into that is guilty of it : but tell me then, what do ye now think of these persons whose sins are pardoned ? do not ye think them the happiest persons in the world ? surely you cannot chuse : but whether you think them to be so, or no, I am sure they are, and you will think so too, if you do but consider,

First. That all those whose sins are pardoned are out of all danger, and perfectly secure from evil ; for in that their sins

which brought them into all this danger and mischief are taken away, there danger must needs cease, and all mischief be removed from them ; for they can be no longer obliged to pay the debt when the bond is cancelled, nor to bear the punishment when they are acquitted from it ; so that they may walk securely and fear no ill ; for God's anger is appeased towards them, and the curses of the law are taken off from them ; for they are no longer guilty, and therefore cannot in justice be condemned, *though their sins were as scarlet they are now as white as snow, though they were like crimson they are now as wool,* (Isa. i. 18.) that is, though they were sinners they are now no longer so ; their sins are now forgotten, as if they had never been committed, and their souls are now as safe, as if they had never been in danger ; and therefore lift up your heads for joy, all ye whose sins are pardoned : God was angry at you, but now he is well pleased with you ; you were once in danger both of temporal and eternal punishments, but now you are secured from both. All the curses of the law did once belong unto you, but now the blessings of the gospel do all attend you.

Consider this all ye that dream of happiness in this world, and then tell me whether any happiness can be compared to his *whose transgression is forgiven, and whose sin is covered?*

Especially considering, in the next place, that when God pardons any man's sins, he pardons all his sins ; all his acts of grace and pardon are without exceptions, so that all our former sins shall be as if they never had been ; (Jer. l. 20.) nay, more than that too, whensoever God pardons our sins, he likewise accepts our persons, so far from looking upon us as sinners, that he accounts us righteous. For though these two, remission of sins and acceptation of our persons, be distinct branches of our justification before God, yet they are never separated, for God never remits any man's sins without accepting his person, nor accepts his person without remitting

his sins too ; for these always go together, and though not in the notion, yet in the application of them, they are inseparable ; so that whensoever God imputeth righteousness, be sure he imputes no sin ; and where he imputes no sin, he always imputeth righteousness. This notion I ground upon that passage of St. Paul, (Rom. iv.) where he quotes these very words of the psalmist, to prove that God imputeth righteousness without works, *even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,* saying, *blessed are they whose iniquities are forgiven, and whose sins are covered ; blessed is the man to whom the Lord will not impute sin.* v. 6, 7, 8. But the psalmist doth not speak one word of imputed righteousness, but only of not imputed sin ; yet from the non-imputation of sin, St. Paul proves the imputation of righteousness without works, which argument would be senseless and not conclusive at all, unless the not imputing of sin did necessarily suppose and imply the imputation of righteousness, as most certainly it doth ; all remission of sin, necessarily depending upon the sufferings and righteousness of Christ imputed to us, and therefore the Apostle's argument is both right and forcible ; for seeing the psalmist here saith, *that man is blessed to whom the Lord imputes no sin,* it necessarily follows, that our blessedness depends upon the imputation of righteousness to us, without which God could not but impute sin. And seeing David saith, that *God imputes no sin,* St. Paul rightly concludes that he imputes righteousness, because that the connexion betwixt these two is so inseparable, that one cannot possibly be without the other ; and therefore it is that they are often put for one another, especially remission in Scripture is often put for our whole justification, because whosoever is pardoned is also justified before God : if our names be blotted out of the roll of sinners, be sure they are put into the catalogue of saints ; if our sins be pardoned, God's wrath is appeased, and if his

wrath be appeased towards us, he cannot but be well pleased with us, and smile upon us.

And if so, how blessed, how happy must that man needs be, *whose transgression is forgiven, and his sin covered!* Certainly you do not know what the word happiness means, if you think not this the highest happiness that a creature is capable of; for when thy sins are pardoned, is the eternal God himself reconciled unto thee? is he become thy friend and thy God? doth he rejoice over thee, and rest in his love towards thee? doth he smile upon thee, and so manifest his respect and favour to thee? Oh happy! thrice happy soul! infinitely more happy than I am able to express, or thyself, as yet, art able to conceive; yea, and it is the only happiness too, that he that made us, hath appointed for us: for he hath made nothing to make men happy, intending himself alone, and his love and favour should be the only object of their felicity; and yet this great, this exceeding great and only happiness, all they have both a right to, and possession of, whose sins are pardoned; which if you do but seriously consider, none of you but must needs cry out with the psalmist, in my text, *blessed is he whose transgression is forgiven, and his sin covered.*

Thirdly and lastly. That nothing may be wanting to make them completely happy, consider, that whose sins soever are remitted, their lusts are subdued too, and all that are accounted righteous are made to be so; for the Son and Spirit always go together, the one to justify our persons, and the other to sanctify our natures; so that the merit of Christ is never imputed to us, but the graces of the Spirit are likewise implanted in us; and therefore every one *whose transgression is forgiven, and his sin covered*, his heart is also purified, and his soul made holy. Hence it is that it is here said, *Blessed is the man to whom the Lord imputeth no sin, and in whose spirit there is no guile*; implying, that all such persons that have their sins pardoned, have no guile, no deceit, no hypocrisy in their

hearts, but are really and truly holy. As God is reconciled to them, so are they reconciled to him ; as the Son hath vouchsafed his pardons to them, the Spirit distributes his graces amongst them, whereby their minds are enlightened, their judgments informed, their wills rectified, and all their affections so turned into their proper channels, that they are enabled to serve God faithfully in this, and, by consequence, to enjoy him eternally in the world to come ; and all they whose sins are pardoned, and their persons justified, their souls shall be most certainly saved, God himself having told us expressly, *That whom he justifieth, them he also glorifieth.* Rom. viii. 30."—Beveridge's Sermons, vol. ii. p. 516—518. Fol. edn.

No. 10.

THIS number of the Appendix is reserved for a few brief observations on the view which is taken in the Oxford Tracts of the Collects and Articles, which could not so well have been introduced under any of the foregoing heads.

In the 41st. Tract it is affirmed, that "the Collects are summaries of doctrine ;" and in the 38th. Tract it is asked, "But is there not certainly a distinction of doctrine and manner between the Liturgy and the Articles ? And does not what I have just stated account for it, viz., that the Liturgy, as coming down from the Apostles, is the depository of their complete teaching ; while the Articles are polemical, and for the most part only protests against certain definite errors ? Such are my views about the Articles ; and if, in my teaching, I lay especially stress upon doctrines only indirectly contained in them, and say less about those which are therein put forth most prominently, it is because times are changed. We are in danger of unbelief more than of superstition. The Christian minister should be a witness against the errors of his day." In the 71st. Tract, upon parts of which I have already ani-

madverted, both in the Charge and in the Appendix, it seems to be regarded amongst the “practical imperfections in the Anglican system,” that the Articles are scarcely more than protests against error, and that they virtually supersede some of the doctrines of the Catholic Church. Such, at least, appears to be the meaning of the following passage :—“A further antecedent reason for anticipating practical imperfections in the Anglican system, (and to those mainly allusion is here made) arises from the circumstance that our articles, so far as distinct from ancient errors, are scarcely more than protests against specific existing errors of the 16th. century, and neither are, nor profess to be a system of doctrine. It is not unnatural however that they should have PRACTICALLY SUPERSEDED THAT PREVIOUS CATHOLIC TEACHING ALTOGETHER, which they were modifying in parts, and, though but corrections, should be mistaken for the system corrected.” With reference to the 11th. Article, the same writer observes :—“And again, for specimens of the perverse reception by the nation, as above alluded to, of what was piously intended, I would refer to the popular sense put upon the eleventh Article, which, though clearly and soundly explained in the homily on justification or salvation, has been taken to countenance the wildest Antinomian doctrine, and is now so associated in the minds of many with this wrong interpretation, as to render almost hopeless the recovery of the true meaning.”

The idea of the Collects being “summaries of doctrine,” while the Articles are only “protests against certain definite errors,” is, I should apprehend, perfectly original. That short comprehensive forms of petition for mercies spiritual and temporal, should be deemed “summaries of doctrine,” is certainly a most strange paradox. On the other hand, those which are called the doctrinal articles of the Church of England, unquestionably are summaries of the doctrines of which they professedly treat, as well as protests, either directly or indirectly against

the opposite errors. The method of the 39 Articles, or their general outline is distinctly explained in Bishop Burnet's introduction to his exposition of the 9th., in which he gives a brief account of the systematic manner in which they are arranged, and shews that the second division relates to the "special doctrines" of Christianity. His words are these:—"After the first principles of the Christian religion are stated, and the rule of faith and life was settled, the next thing that was to be done, was TO DECLARE THE SPECIAL DOCTRINES OF THIS RELIGION ; and that first, with relation to all Christians, as they are single individuals, for the directing every one of them in order to the working out his own salvation ; which is done from this to the nineteenth article : and then with relation to them as they compose a society called the Church ; which is carried on from the nineteenth to the end."—Bishop Burnet on the 39 Articles, p. 108. Fol. edition.

Moreover, in the preamble to the Articles it is stated that they were "agreed upon for the avoiding of diversities of opinions, and for the establishing of consent touching true religion." And the royal declaration prefixed to them asserts "that the Articles of the Church of England do contain the true doctrine of the Church of England agreeable to God's word." But, if every clergyman may from henceforth be permitted no longer to consider the Articles as a standard of Scriptural doctrine to which he is required to conform: if, in consequence of a supposed change of times, he may choose to imagine that some of the doctrines contained in them are become obsolete: and if, consequently, in his teaching, he may think himself authorised to "lay, especially, stress upon doctrines only indirectly contained in them, and say less about those which are therein most prominently put forth;" then, indeed, "diversities of opinion" can no longer be avoided, and no "consent touching true religion" can possibly be established.

Another strange paradox advanced in the 38th. Tract, as cited above, is, "that the Liturgy as coming down from the Apostles, is the DEPOSITORY OF THEIR COMPLETE TEACHING." We have demonstrable evidence that the Canonical Books of the New Testament have been transmitted to us from the Apostles; and Protestants have been accustomed to regard those books as the sole "DEPOSITORIES OF THEIR COMPLETE TEACHING." But, although some parts of our truly Scriptural, and deeply devotional Liturgy are undoubtedly of high and remote antiquity, there is no such evidence to prove that any part, with the exception of the Lord's Prayer, has descended to us from the Apostles.

It is affirmed in the same Tract that "we are in danger of unbelief more than of superstition." I believe that we are in danger from both causes; and that the latter tends greatly to the promotion of the former. When it has been stated, upon good authority, that the number of popish places of worship has increased, within the last half century, in England and Scotland, from twenty, to five hundred: and that, within the same period, the number of edifices for the purpose of public education in the principles of Romanism, has been augmented from two, to nearly one hundred; if popery and superstition have any connexion together, the latter must be advancing by rapid strides. It is my firm conviction that some of the principles advocated in the Oxford Tracts tend to accelerate the progress of popery, and to extend its influence. Dr. Faussett, in the Appendix to his valuable Sermon, "on the Revival of Popery," has adduced evidence to prove that the Romanists, on the continent, look upon the writers of the Oxford Tracts as useful auxiliaries to their cause. And in the last number of the "Christian Lady's Magazine" it is stated, that at a recent discussion held in Dublin, Mr. Maguire, the champion of the Church of Rome, taunted his opponent with this observation:—" You have, in fact, a book pub-

lished at Oxford in the year 1837, which is nothing more than a translation of the hymns contained in the Parisian Breviary : AND YOU APPEAR, IN TRUTH, TO BE GOING BACK BY DEGREES, UNTIL YOU SHALL HAVE RESUMED ALL THE DOCTRINES AND PRACTICES OF THE ANCIENT CHURCH, FROM WHICH YOU SEPARATED." What, then, can be said to these things, but,

Pudet hæc opprobria nobis,
Et dici potuisse, et non potuisse refelli?

The last point which I shall notice is the alleged perversion of the Eleventh Article, of which the writer of the 71st Tract so bitterly complains. He asserts that it "has been taken to countenance the wildest Antinomian doctrine," and that this misinterpretation of it is now become so prevalent that he despairs of any attempts to recover the true meaning. When a writer brings forward so grave an accusation as that contained in the first member of the preceding sentence, he ought to specify the persons to whom he intended that it should be attached, and, at the same time, to adduce some evidence in order to substantiate his charge. Having failed to do both, he cannot be complimented either for his justice, or his candour. It is, however, to be presumed that he alludes to that portion of the Clergy who, conceiving it to be their duty, according to the royal declaration, to submit to the Article "in the plain and full meaning thereof" and "to take it in the literal and grammatical sense," preach "that we are justified by faith only"—and not by faith and works conjointly. But, in maintaining and inculcating this doctrine, they hold and teach it, in precisely the same sense as it is held and taught in the Homily on justification or salvation. And, consequently, they can appeal with the utmost confidence to this Homily to vindicate themselves from the unfounded charge of countenancing "the wildest Antinomian doctrine."

This accusation, as preferred by Bishop Bull, is so success-

fully refuted by Faber, that I will here insert an extract from the note in which the refutation is introduced.

"Bishop Bull, I must needs say, both very unfairly and very unworthily would intimate: that those, who receive not his Doctrine of *Justification by Fides formata*, are favourers of Antinomianism. *Apol. pro Harmon.* sect. iv. § 4. Certainly, as St. Paul complained in *his day*, St. Paul's Doctrine of Justification *may* be abused, by wrong-headed libertines, to the worst of purposes: but I have yet to learn, that a Doctrine is to be rejected, *because* it has been abused. The beautifully distinct and precise language of our venerable Reformers, while it stands directly opposed to the several systems of Bishop Bull and Mr. Knox and the Church of Rome, cuts off all occasion, from those who seek occasion, of slanderously reporting them and their humble disciples, at whatever spiritual and intellectual distance, to teach, that *We may continue in sin, in order that grace may abound.*

Faith doth not shut out repentance, hope, love, dread, and the fear of God, to be JOINED WITH Faith in every man that is justified: but it shutteth them out from THE OFFICE OF JUSTIFYING: so that, although they be all PRESENT TOGETHER in him that is justified, yet they JUSTIFY NOT ALTOGETHER.

Here is the distinguishing point of difference between the two Schools.'

The one school teaches: that *Good works, as the fruit and produce and consequence of a true and lively Faith, will always be PRESENT in a man that has been justified; though the OFFICE OF JUSTIFYING conjointly with Faith belongs not to them.*

The other school insists: that *Good works are not only PRESENT with a justified man; but likewise share, conjointly with Faith, the OFFICE OF JUSTIFYING.*

Whatever subtle statements may be made, and whatever nice attempts may be adventured to bend or to break the

doctrinal stubbornness of our ancient Homilist; HERE, between the two Schools, is the broadly distinguishing point of difference."—The Primitive Doctrine of Justification Investigated, &c. By George Stanley Faber, B.D. Note to p. 183.

I do not know that I can conclude the few brief remarks which have been made in this article of the Appendix, or, indeed, the whole of the antecedent discussions, more appropriately than by an extract from another note which occurs at p. 210. of the same valuable work, and which I would earnestly recommend to the serious attention of the writers of the Oxford Tracts and to that of their adherents.

"Bossuet has amused himself by writing what he calls *A History of the Variations of the Protestant Churches*. Certainly, there *are* some variations among them, just as there *are* some considerable variations among the several sections of the Roman Church: but, on the point of Justification, we see how they all agree. Now this very point of Justification is the true ground of the irreconcileable difference between Protestantism and Popery: all other matters are subordinate and subsidiary: SO THAT HE, WHO DEPARTS FROM THE REFORMED DOCTRINE OF JUSTIFICATION, JUST SO FAR APPROXIMATES TO THE CHURCH OF ROME. Purgatory, Penance, Supererogation, Pilgrimage, AND THE WHOLE MACHINERY OF THE OPUS OPERATUM, all rest ultimately upon the doctrine of Justification as defined by the authority of the Roman Church."

No. 11.

To the reader, who has had the patience to toil thus far along the thorny and rugged path of controversy (not, I would hope, without some occasional relief by quotations from the writings of Divines, who, in their day, were the burning and shining lights of the Church of England) it may be refreshing and

profitable to have an opportunity of perusing Dean Comber's admirable paraphrase on the "Veni, Creator Spiritus." Accordingly it is here presented to him.

"§ II. Verse 1. To thee, O blessed Spirit, who dispensest thy gifts to such as are to be admitted to sacred offices, we address ourselves, and beseech thee to *come* unto us, O *Holy Ghost*, to assist us in this great work of making these, thy servants, *pastors* of thy flock. Do thou their, and *our souls inspire* with pious resolutions and grace to perform them. *And lighten* their minds and ours *with* all saving knowledge, which like *celestial fire* comes down from above, shines on our paths with pure rays, and directs us the right way to those blessed regions, from whence this divine illumination comes.

Verse 2. As those who were to strive in the Grecian games, had a master, an Aleiptes, to anoint their bodies, and especially their joints, with oil, to make them nimble, vigorous, and fit for action: so to us, *Thou the anointing Spirit art*, the great disposer of us, all to our spiritual race, *who dost* make our souls fit for all duties by *thy sevenfold gifts*; that is, by the Spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge of the fear of the Lord, and true piety, which thou dost *impart* freely, and give in large measures to such as strive by serving thee for a never fading crown of immortality.

Verse 3. Let us, and these thy servants, now receive *thy blessed unction*, even those enlightening and healing gifts, compared to oil, but far exceeding it, both in their original, which is *from above*, and in their manifold use; for to be anointed with this heavenly oil is *comfort* to the dejected, *life* to such as languish, *and fire* to warm and inflame those who are remiss in duties of piety and charity, making them full of *love* both to God and to their neighbours. Be pleased, therefore, thus to anoint us, who need all these blessed qualifications.

Verse 4. Material oil, being inflamed, is soon exhausted, and

then its light ceases; but thy spiritual oil will burn and shine for ever. By it, therefore, *enable us to have a right judgment in all things, and direct us with perpetual light in all our ways;* to cure *the dulness* of our slow understandings, and remove the ill effects of *our natural darkness, and almost blinded sight,* which makes us so apt to err in spiritual things.

Verse 5. As the Jews, when they feasted and rejoiced, used to anoint their faces with perfumed oil, to make their skin smooth and fair, and gave their countenances a cheerful air; be thou pleased, in like manner, to *anoint and cheer our souls,* which have contracted a *soiled face,* and mournful figure, in our late days of fasting and penitence for our sins; seal our pardon and cheer our spirits *with the abundance of thy grace,* which will extremely refresh us, and make us lovely in our Redeemer's eyes, to whom, above all things, we desire to be acceptable.

Verse 6. And that nothing from without may disturb our inward joy and comfort, make the world peaceable; *keep far off from us all our foes,* that would invade us from foreign countries, and also *give peace to us at home,* in our own land, that neither this Church or state may be shaken by faction, schism, or sedition: and direct us, as well as guard us, for *where thou art our constant guide, no ill can come,* either to our souls or bodies.

Verse 7. Where thou art our teacher, mysteries become easy to our faith: therefore do thou *teach us to know* the blessed Trinity in Unity for our everlasting salvation; even *the Father Almighty* our Creator, the Eternal Son our Redeemer; *and thee,* O Holy Spirit, our Sanctifier, who proceedest of *both,* *to be really Three Persons, and yet but One God.*

Verse 8, 9. Which right knowledge will direct us rightly to praise thee: so *that* as it has been in the true Church, *through the ages all along,* from the beginning, *this may be also our endless song,* to be continued down to our latest posterity,

glory and *praise* be given to thy eternal merit ; who art ever deserving from us and all mankind, fresh and lasting acknowledgments : O blessed *Father*, beloved *Son*, and *Holy Spirit*, may the Trinity in Unity, and Unity in Trinity, thus be adored and glorified for ever and ever. *Amen.*"



ERRATUM.

Page 8, line 20, after the word *same* insert *time*.

W. DEARDEN, PRINTER, NOTTINGHAM.



